

# ZION'S HERALD

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"HELP FROM THE SANCTUARY."—What recollections of signal displays of God's saving power do these words awaken! How surely has He been present in His sanctuaries to help His people! Nor has this been an erratic and occasional manifestation of the Divine Presence, but a constant abiding in the assemblies of His saints. The simple remembrance of these past revelations stirs the believing soul to its profoundest depths.

The minister of the Word—after arduous toil, dissatisfied with its meagre and empty results, and weighed down by a crushing consciousness of utter weakness—has entered the sacred place, when lo! the Holy Spirit, of whom Isaiah's seraph was but a faint type, touched his lips with fire, and, thrilled with a superhuman power, he has preached, "in demonstration of the Spirit," the Gospel of an atoning God. Countless testimonies can the faithful ambassadors of the Lord Jesus give to this wonderful "help" in their hours of need, when the lumber of the study has been dropped, when all mental darkness has been lifted, and apocalyptic vision given; when Infinite Truth has been made the ripest personal knowledge; when the powers of soul and body have been made channels for tides of Divine energy; and when, because of all this, the preaching of the cross has fallen upon the hearts and consciences of men with overwhelming power.

And the hearers of the Word, can they not add their testimony too? Impenitent, thoughtless, reckless sinners have felt the same Presence. The preacher has seemed to them something more than human, and has spoken with authority to their consciences. In his words the law uttered its thunders, and on his lips seemed to hang their destinies. Smitten in their guilt and daring to sin no longer, or hearing in his entreaties the call of Infinite Mercy, they have cast themselves at the feet of the Redeemer.

And, O ye saints of God! how in your great needs has He met you in the sanctuary, and revealed Himself as a present help. Drooping under cares, groping amid thick darkness, or staggering from the conflict, you went to His house, and, putting up your prayers for His aid, joined with heavy hearts, perhaps, in His worship. Prayer was answered, and the Word

was life to your sinking spirits. Straight it came into your ears, and down into your inmost souls, and in a moment you felt His presence with it; and your cares fled away, the darkness was all lifted, and the whole heavens filled with sunlight, while with spirits refreshed you had holy triumph, and, panting with unquenchable ardor, you went forth to seek conflicts and win grander victories for Christ. Never, then, when there is such sure "help from the sanctuary," when there are such clear revelations of the Divine Presence in its worship—never let it once be said that we, the professed children of God, go there to be entertained or amused. Have we not, by our lack of apprehension, by our dullness of spiritual vision, and lack of faith, given too much occasion for the accusation?

Let us remember, also, that it is from the sanctuary that we have our clearest view of the guilt of sin, and of the lost condition of sinners. The Psalmist had a false view of their state, and of the consequences of their transgression until he went into the "house of the Lord," and here we shall best know the wants of the world. It is not that we catch a clearer view of the sinner objectively, though this may be true, but because we become conscious of God as He reveals Himself, and hence, conscious of ourselves—of our true natural state. Having this consciousness of self, we have the deepest possible consciousness of the condition and needs of sinners. And this is in harmony with the apostle's words where he declares, that "Christ Jesus came into the world to save sinners," and founds this assurance on his knowledge of himself by nature—"of whom I am chief."

Let us, then, as the heated term advances, when zeal is too apt to flag, make unusual effort to be present at all the seasons of worship in our sanctuaries, that they may be "seasons of refreshing" to our souls; and let us labor with "might and main" to save sinners, as surely perishing when the heat of summer is upon the earth, as when it is wrapped in the mantle of midwinter.

*The Living Church* has a fine essay on the reasons why men neglect the Church. It thinks it is due to the lack of culture and preparation in the pulpit, the decrease of the clerical position, emotionalism or ritualism, quite contrary reasons. The true reason is that which has always prevailed, the depravity of the human heart. Only as this hardness is subdued by the Holy Ghost, will they become inclined to fear and serve God. They are absent because they love sin, not because the minister is weak or the service formal. It thus describes the potency of woman in the Church:—

"The absence of men from the churches is, to all thoughtful minds, a matter of serious concern. To be sure, in our large city congregations, at the Sunday morning service, a fair proportion of the husbands, and fathers, and brothers may be found in attendance; but, in the afternoon, a sermon on purely feminine duties might safely be preached, without risk of leaving many of the attendant worshippers unprovided for. At a weekly service, the occasional presence of a man in the little company forcibly reminds us of the absence of all the rest—the exception proving the rule. In a confirmation class of twenty, perhaps not one man will be found; and if there is a church in the land where the female communicants are not a large majority of the whole number of those who make a Christian profession, that church is an ecclesiastical anomaly—something quite abnormal and out of course. The Christian army is an army with its rank and file chiefly of one sex, and its officers chiefly of the other. A few men organize and

administer its institutions, as bishops, as clergymen, as superintendents of Sunday-schools, as teachers of Bible-classes, as vestrymen, as directors of benevolent societies; of those who are declared followers of Christ the great multitude are women. Whatever it may have done in other ages, the Christianity of our time reaches mainly the mothers and daughters, not the fathers and the sons.

"There is certainly nothing in Christianity to necessitate this. We are not ready to admit that there is place only for women in the Church of God. We cannot confess the Gospel a failure as to one half of the race. The Founder of Christianity was not a woman but a man. It is not the Virgin, but the Saviour, to whom we point as our Christian Head. The apostles were men—thoroughly manly men. The religion they taught is a manly faith. There is nothing effeminate in the tone of the Gospels and Epistles of the New Testament any more than in the Psalms and Prophecies of the Old. There is in Christianity no special provision for feminine rather than masculine needs. The Church has never invited one sex and excluded the other. There is room and work for men at their manliest in the Church of Christ."

The Unitarians are very happy over Robert Collier's raising of \$70,000 on the opening of his new church at Chicago. He was so radiant that he broke forth in the midst of his beggings in a remark to a Methodist preacher who was present, asking him if they weren't doing it as well as the Methodists. He was answered that he was getting along very well. Now if they would only "do" the doctrines and life of Christianity "as well as the Methodists," there would be some hope that this edifice would be a blessing and not a curse to the people of that city. As it is, all this liberality will only breed confusion and destruction. The shadow follows the sun. The Methodist sun being highest in the Western heavens, this skeptical shadow chases it. But only by a radical change can it become the sun. Only by becoming Methodists will they be Methodists. Will they accept this plainest of truisms and be disciples of Christ, and not copyists of His disciples only in their generosity?

The Irish Republicans held a Convention at Chicago. They protested against any distinction of race or color in Trades' Unions or political offices, endorsed Sumner on England and Greeley on Protection, approved of common suffrage, and showed themselves up with the times, in all save prohibition. We hope they will add this excellence at the next Convention.

The Temperance Reform is steadily advancing, despite the squirming of the lager beerites, and their whiskey sympathizers of Boston. It has reached the highest seat in Britain next its throne. The next Convention of Canterbury are to discuss the evils and remedies of intemperance. Leading representatives of the Church are to set forth the awful facts, and suggest remedies which will be prohibition so far as Sunday bars. The only end is entire prohibition. That will yet come.

THE SONS SHIRKING.—At the late meeting of the National Division of the Sons of Temperance, the question of admitting colored persons as members was left to the State divisions. This deprives them of membership in many States. It was a mean and wicked act. Until this order rises above such prejudices, its influence will be deservedly small and smaller. Its leading spirits should secure a change in this policy the coming year.

## Original and Selected Papers.

## THE CRY OF THE HEART AND FLESH.

When her mind was sore bewildered,  
And her feet were gone astray,  
When she saw no fiery column,  
And no cloud before her way,—  
Then, with earnest supplication,  
To the mighty One she prayed,  
"Thou for whom we were created,  
And by whom the worlds were made,—  
By Thy pity for our weakness,  
By Thy wisdom, and Thy might,  
Son of God, Divine Redeemer!  
Guide and keep me in the right!"

When Faith had broke her moorings,  
And upon a sea of doubt,  
Her soul with fear and darkness  
Was encompassed round about;  
Then she said, "O Elder Brother!  
By Thy human nature, when  
Thou wert made to be in all things  
Like unto the sons of men;  
By the hour of Thy temptation,  
By Thy one forsaken cry,  
Son of God and man! have mercy,  
Send Thy light down from on high!"

When her very heart was broken,  
Bearing more than it could bear,  
Then she clasped her anguish, crying,  
In her passionate despair,—  
"Thou who wert beloved of women,  
And who gav'st them love again,  
By the strength of Thine affection,  
By its rapture and its pain,  
Son of God and Son of woman!  
Lo! 'tis now the eventide!  
Come from heaven, O sacred Lover!  
With thine handmaid to abide;  
Come down as the bridegroom cometh  
From his chamber to the bride!"

PHOEBE CARY.

## THE HONORED FAMILY AT BETHANY.

BY REV. W. F. LACOUNT.

"Jesus loved Martha and Mary and Lazarus." No other family had such honorable mention by our Lord. How Jesus became acquainted with them, we know not. Perhaps Lazarus, hearing of His fame, went far to meet Him, and believing on Him, it would be natural for him to think of the hopeless Mary, and the burden-bearing Martha. Perhaps, constrained by these thoughts, he invited Jesus home. Or it might have been the sinful Mary, who first met Him in her wanderings, and heard from His lips the only words her heart could cheer,— "Thy sins are all forgiven thee; go in peace, and sin no more." It would be natural for her to wish His presence in her sorrowful home.

The saved, loving Mary may have invited her Saviour home, that those she had pierced with many sorrows might be comforted. Or it might have been the active Martha, visiting the sick and afflicted, who, bearing the griefs and trials of others, felt less keenly her home sorrow. Martha may have been the first to invite Jesus to her once happy, but now troubled home. Death had been there. Parents had gone down, perhaps with sorrow, to the grave. Martha, in addition to her active, ardent, sisterly love, early took and wore the fallen mantle of a departed mother.

It matters little who met Him first. All met Him; all were saved by Him; all loved Him. Did she who was saved from deepest guilt love Him most? The burden of these many sins had been to Martha a daily cross upon which her loving heart was crucified. Martha would love Him, because this cross and grief were now forever gone, with her many sins remitted. How great that love, if Mary loved the most. Simon the leper, grateful for the mercy shown him by our Lord, made a feast for Jesus and His disciples. A few invited guests were there. Lazarus was one of these. Martha is invited, or volunteers to serve. Mary has no hand or heart for work, but love-impelled, she goes uninvited. She goes to the unsanctified, unwashed feet of Jesus, and pours upon them her grateful tears. She needs no towel, and desires none, but with her once worshipped hair, she wipes her Saviour's feet, and ceases not to kiss those dear feet, that brought her sin-cursed heart so great salvation.

And sitting down, she listens to the words of wisdom from Jesus' lips, and hears the calm, unanswerable defense He makes for her, against the thoughts of Simon. But Martha, busy with her work of love, careful and troubled about many things, is suddenly surprised by an impatient feeling, and says, "Lord, dost Thou not care that Mary has left me alone to serve?" Self-reproved, she needs not that her Lord should speak that word of kind reproof. For memory flashes the past of Mary's life of hopeless woe; and now the blessed change; Mary, the sinner, saved and in her right mind, sitting at the feet of Jesus! Now the troubled mind is calm, her steps are lighter. And she is satisfied, when the fragrance of the precious ointment fills the place, though it may have been

designed as a less public offering of that saved, grateful, household. "The days of luxury" and of sin had not furnished this offering. Did not Mary's hand bestow the gift other hands had earned? One thought of what Mary had been, and what she now is, a creature of holiest impulses, moving in blameless innocence, constrains Martha to say within her heart, "Tis well that thou hast chosen a better part. Thy hands, unused to toil, can well be spared. And He at whose feet thou sittest will bless thee." Thrice has she heard Jesus defend Mary, and commend her course. Simon, Judas, and Martha are silenced. Martha is satisfied, for love prevails.

We see this honored family next in great affliction, and Jesus far away. In sorrow Martha sends to Jesus this message, "Master, he whom Thou lovest is sick." Lazarus dies and is buried. And Jesus comes not. Mary has returned to her room, where years of remorse and sorrow were spent when hope came not.

But Mary is not as once in dark despair. Though overwhelmed with grief and sorrow which only the presence and voice of Jesus can relieve. Yet He comes not. "He will not come, perhaps He cannot come." Martha sends again. She says, "Trouble not the Master, Lazarus is dead." And yet Martha feels that He will come. And she goes forth to meet the coming words of hope and consolation. Her Comforter was met while yet a great way off. Martha says, on meeting Jesus, "If Thou hadst been here, my brother had not died." "Jesus wept," touched by the sorrow of a trusting heart.

But where is she who loved so much, to whom so much had been forgiven? Where is Mary? Martha has now "chosen the better part," as Marthas ever do in time of sorest need. Through all that house of woe, the word has gone, "The Master has come!"

How these words thrill the heart of Mary! Yet she moves not. Why sits she there so silent and still? Why does she not fly to meet him? Love may be too exacting. Mary stays while her heart longs to be with Him. She longs to fly to meet Him. And yet she moves not. Is this to prove His love? That is so like the Maries. Martha is walking with Jesus, while Mary is sitting with herself.

The words of Jesus calm the troubled heart of Martha, as his feet once calmed the troubled waters of Galilee. Blessed Martha, what earnest thou to save thy steps, since by them thou hast gained moments of sweet communion with Him thy soul loveth. Thy feet, ever ready for duty, are not less ready to go out to meet words of comfort. But Martha cannot be selfish. She goes quickly to call Mary. She finds "faith without works," sitting in silence and sorrow, waiting for the Comforter. Active Martha has found the Comforter, and with joy says, "Mary, the Master has come, and calleth for thee."

Now Mary chides herself. "How could I wait to be called, and Jesus so near?" She goes forth now, to meet Him who is her life. How tender the greeting! O, that walk with Jesus in sorrow and in joy! I see them, one on either side of Jesus. Mary trustingly puts her soft, pliant hand in that of Jesus, while on the other side the callous, ungloved hand of Martha gives a firmer grasp, as does her faith. Thus I see them near the grave of Lazarus. At the voice of Jesus the grave gives back its dead. Mourners are comforted, Christ is exalted, and an honored family again united; and now are honored with a place in sight of Him who blessed their earthly home.

Blessed Maries moving softly, quietly, lovingly on, weeping, singing, talking, and praying for Jesus. Blessed Marthas, who mid cares invited, move on, visiting the sick, feeding the hungry, clothing the naked, comforting the sorrowing: praying, singing, and speaking for Jesus. The Maries have done nobly, but the Marthas excel them all.

## THE DEATH OF HENGSTENBERG.

(Correspondence.)

Another defender of the faith has fallen! A hero in the strife! One who for zeal, valor, and loyalty to the Bible and the Church, led the van of all those who contributed to arrest the tide of skepticism in Germany. Ernst Wilhelm Hengstenberg died peacefully, on the 28th of May, at his residence in Berlin, Prussia. His illness was short, but he anticipated his departure, set his house in order, dictated some last thoughts for an unfinished treatise, then committed his work to the charge of another, and took his leave.

Hengstenberg was born in Froudenberg, Oct. 20th, 1802. He early developed, in the University of Bonn, great zeal and proficiency in philosophical studies and in the Oriental languages. He thus gained a sound and vigorous reasoning power, and great facility in his exegetical studies. At the age of twenty-two years he became a tutor in Theology in the University at Berlin, and at twenty-six, was promoted to full Professor. The next year the degree of Doctor of Theology was conferred upon him. Thus early had he entered actively into the public discussion of the prominent theological questions of the day. He had commenced the publication of the now famous *Evangelische Kirchenzeitung*, which has maintained a high rank, and exerted a powerful influence upon religious thought in Germany, from its first issue. It has had one aim always before it, for which it has striven with a commendable zeal. This aim was "to establish and defend the evangelical truths, in a firmly maintained unity, as contained in the Holy Scriptures." It early expressed also a

hope thereby "to be able to contribute to a general union of all the true members of the Evangelical Church."

Hengstenberg was an editor, an author, and a lecturer, besides being a preacher. In the capacity of an editor, he accomplished his chief work. As an author, however, he has also taken very high rank. Not his style, so much as his sharp exegetical criticism, and close argumentation, made him a commentator of a very high order.

Some of the best known of his works, are the following: *Christologie des Alten Testaments, und Commentar über die Messianischen Weissagungen* (3 vols. 2d ed., Berlin, 1854); *Die Bücher Moses, und Aegypten* (Berlin, 1841); *Beiträge zur Einleitung in das Alte Testament* (3 vols. Berlin, 1831-1839); *Ueber den Tag des Herrn* (Berlin, 1852); and commentaries upon the Psalms (4 vols. 2d ed., Berlin, 1850), the Pentateuch (Berlin, 1842), Solomon's Song (Berlin, 1853), and the Book of Job (Berlin, 1856). These, and all the rest of Hengstenberg's writings, are fair expositions and staunch defenses of what the Protestant world calls "orthodoxy." He had always a due, and perhaps sometimes an undue, regard in his comments upon Sacred Scripture, to the interpretations of the best critics who had preceded him. He gave considerable attention, also, to the skeptical critics who came in his way; but only to punish them severely, or in repairing whatever damage they may have inflicted at the point of attack. He was little disposed to show mercy, or give quarter, to such as fell in his power, in the crusades against Tübingen or Heidelberg.

Many of these published works are lectures which Hengstenberg delivered to his students in the University. Other valuable lectures he has left in manuscript, which will doubtless soon be given to the publisher. We have thus the means of becoming acquainted with the lecturer, so far as the matter is concerned, excepting the spirited little monologues, so often addressed extemporaneously to the window. His style of delivery, however, could never be guessed, nor fully described. Its most striking characteristics were the sudden starts by which he would raise his voice to a moderate scream, without any occasion whatever in the meaning of his words, and the springs he himself made in bounding from his chair nearly into a standing posture, resting an instant upon the arms of the chair. The uninitiated naturally took alarm at both these demonstrations, but their innocent character soon became evident.

Hengstenberg was some time since considerably estranged from the King, who is a Freemason, on account of an attack of the former upon Masonry.

The Union cause, in the late war of the Rebellion in America, is said to have found no sympathy from Hengstenberg. He was perhaps deceived by the many false representations prevalent on this side the Atlantic. After the war, he received at his house, very cordially, a man known to have fought and suffered in the Northern cause; a little indirect evidence of a better after-thought. None, however, is always wise. And great faults may sometimes be forgiven to great men.

W. C. SAWYER.

DRESDEN, June 14.

## CHRISTIAN WORK IN TURKEY.

(Correspondence.)

No thoughtful traveller can pass through the East without a deepening interest in the religious wants of the people. The impressions of novelty are speedily followed by intenser feelings of sympathy and responsibility. No studies afford him greater interest than those which relate to the mission work. He seeks to know what has been accomplished—to become familiar with present plans and agencies, and to ascertain upon the ground the prospects of final success. A brief association with the men who have this work in hand, in the very field of their labors, is not only improving for the information thus acquired, but for the freshened zeal it creates. There is something wonderfully contagious in the spirit of our brethren who are giving to the work of Christ here an affluence of mental gifts and accomplishments, an energy, perseverance, and devotion beyond all praise. Four months' wanderings through these lands have greatly strengthened our appreciation, not only of the missionaries and their labors, but of the importance of the field itself. Statistics in this region are not very reliable. The population of the Ottoman Empire has been stated at 35,000,000, a strange mixture of diverse and often antagonistic races, spread over an immense territory, extending into three continents. Not more than one third are Moslems; the remainder are mostly nominal Christians—Greeks, Armenians, Maronites and Copts. The Jews also form a considerable element.

THE MOHAMMEDANS.

The eleven or twelve millions of Moslems belong mostly to the Sunnite sect as distinguished from the Shiites of Persia. Like their Christian neighbors, they differ greatly in devotion to their faith. Some are strict and intolerant, others are quite liberal, while a rapidly increasing number have, like the Bedouins, little heed for the Prophet, and indeed, little disposition for any religion. Mohammedanism is without vitality and is going rapidly to decay and extinction. None feel this more sensibly than the more intelligent Moslems themselves. The Frank innovations, which by the way are growingly popular, must hasten the result. The Greek drinking-shops in the towns are now thronged by Moslems in direct violation of the Koran. The University at Constantinople, a government institution, is prohibited from all religious instruction. The students are composed of Moslems, Christians, and Jews. Those of each faith are permitted to keep their own Sabbath. We are told, as a significant fact, that the professors are Frenchmen of the Renan



type. The prevailing tendency among the young educated Turks, to admire and adopt French manners, indicates itself in the way of religious skepticism. If Mohammedanism were not so thoroughly incorporated with the politics of this country, so that religious defection is regarded as treason to the state, this tendency would reveal itself in a startling manner. At one thing we may well rejoice: manifestations of fanatical hatred towards Christians are extremely rare. Indeed, from our limited observation, we should judge that, among the common people, a sincere spirit of toleration was rapidly developing into genuine good will and fraternity of feeling. If there should fall a growing disposition of this character, we should attribute it to the lack of a proper reciprocity on the part of the native Christians. We have seen Moslem and Christian meet in public, embrace and kiss each other with a warmth peculiar to Eastern manners, and such exhibitions of friendship are too common here to excite remark. Surely this is some advance on the old state of things. The religion of Islam is no longer a vast system of proselytism. "The number of the faithful can neither be increased nor diminished," why then should these stern fatalists seek to make converts? For political or mercenary ends, foreigners sometimes become Moslems, but as an active, aggressive movement, Mohammedanism has ceased to excite concern.

#### THE CHRISTIAN SECTS.

It is painful to have the cherished fancies of a life-time dispelled by contact with stern facts. We had indulged the hope that the Eastern churches were in reality better than represented; that to say the least, the Christian communities were greatly superior to their infidel neighbors. In some respects they unquestionably are. The Christians are much shrewder as a class — are more intelligent, better educated, and as a consequence, more thrifty. They are much better tradesmen than the Turks and are increasing rapidly in wealth, while the Turk, with all the superiority of his political position, is growing poorer and poorer. But in respect to real morality, to say nothing of a genuine and spiritual religion, the native Christians can hardly be judged too severely. Said a candid Bulgarian merchant to one of our missionaries, — "We cannot become Protestants, you are so strict; in this country, we must lie and cheat to do business." The pompous ceremonies and the gaudy decorations of the churches, with their images and pictures, together with the corrupt practices of many even of the higher clergy, produce anything but a favorable impression of Christianity upon the minds of the Mohammedans, while the mutual distrust and enmity of the different sects is a perpetual scandal. Much the larger portion of the Christian subjects of the Sultan are attached to the Greek Church, and are under the ecclesiastical jurisdiction of the Patriarch of Constantinople. The clergy of this Church combine ignorance and bigotry to a degree which hardly admits of rivalry. The Armenians are a considerable element, and are possessed of some intelligence and wealth. Many of them are engaged in commerce in the large towns of Asia Minor and European Turkey. The Maronites are the Christian peasantry of Lebanon, and are connected with the Latin Church — a connection prized more for its assurance of French protection than from any special religious affinity. It is not at all improbable that at some future time they may sever their union with the Church of Rome, and attach themselves to the Protestant community under the charge of the American Board. The Copts are estimated to number about 250,000, and are confined to Egypt. Many of them are very favorably disposed towards Protestantism, but the priests are excessively bigoted and hostile.

#### RELATION TO THE GOVERNMENT.

One of the many anomalies which impress a stranger here is the relation of the different religious communities to the Turkish government. Every subject of the empire is assumed to have some form of religious faith. If a non-Muslim, he must be connected with some religious organization. The Greeks, the Armenians, the Jews, &c., as great religious bodies, have their duly authorized and recognized representatives, with whom alone the government deals. If a private individual has a grievance, he must apply for redress through his priest or bishop. The prelates are therefore not only religious, but to some extent civil functionaries. This of course greatly increases their influence in their own communities, as the people are so dependent upon them. The position of a Protestant was formerly very embarrassing. Not claiming connection with either of the recognized sects, his relation to the government was anomalous and often annoying. As a remedy for this, several years ago, at the instance of Sir Stratford de Radcliffe, British ambassador, the twelve or fifteen thousand Protestants were constituted a distinct community, and thus entitled to a legal representation. This arrangement is not wholly satisfactory, and some Protestants prefer the inconveniences of non-representation, to an enrollment in this form.

#### PROTESTANT MISSIONS.

The difficulties which obstruct missionary labor in this country, can scarcely be appreciated by those not familiar with the field. The old churches bitterly oppose the missionaries as pestilent intruders. The hostility of the priests is open and intense. The exceptions are rare indeed, and even laymen who, perhaps, have little concern for religion as a spiritual power, nevertheless sustain the prevalent forms on patriotic grounds, for it must be remembered that a feeling of nationality is still cherished by these subject races. Educated and liberal young Levantines, aspiring after independence and political freedom, will profess respect and esteem for the missionaries personally, and yet oppose their labors as

tending to weaken the spirit of nationality, which they seek by every means to maintain and strengthen. As to the Moslems, no direct efforts are made, that I am aware of, for their conversion. The corrupt Christianity with which they are most familiar, has so prejudiced them against the Gospel, that little can at present be done. The personal disabilities and perils which attend a renunciation of Mohammedanism, are of course a powerful restraint. Many of the youth are being educated in the Protestant schools, and as the Bible is employed as a text-book, they are thus brought indirectly under Christian influence. The graduates of the mission-schools, though they may remain nominally attached to the old faith, are usually entirely alienated in belief and sympathy.

The American Board has confined its efforts mainly to the Armenians. The work commenced about forty years since, and although the apparent results may not be so remarkable, there can be no question that its missions are a mighty power in the East — are indeed exerting an influence which it is perhaps impossible at present fully to appreciate. Their various and remarkable educational establishments at Beirut and Constantinople, are on a vast scale, and are enduring monuments of heroic faith and zeal.

The M. E. Church has a special interest in Turkey, as it is the field of her own Bulgarian Mission. The history and general character of this mission are so familiar that we need not enter into the details. We had the gratification, a few weeks since, of spending several days with Dr. Long at his own home in Constantinople, and learning from him the nature and prospects of his work. He is still employed with Dr. Reggs in translating the Bible into the popular Bulgarian dialect. As the language has no dictionary, the difficulties of their task can be somewhat appreciated. Educated Bulgarians who have no affinity with Protestantism, have acknowledged their high estimate of their labors in a literary view, and no doubt this Bible, when completed, will be itself a literary standard. The Dr. is also actively prosecuting his mission work. In addition to his preaching service on the Sabbath, he publishes a monthly which has an extending circulation — also small books, tracts, &c. As this city has a population of 80,000 Bulgarians, most of them merchants whose families reside in the province, it has seemed judicious, for the present, to establish the head-quarters here. Bro. Flocken has recently been cheered with most happy results in his field near the Russian frontier, quite a number having been converted, hitherto members of the Greek Church. Bro. Wanless, who reached here last summer, is a valuable accession to the mission, but can of course do but little active service till he has had time to thoroughly acquire the language. It seems a great pity that this mission cannot be at once fully manned, and its usefulness and practicability put to a thorough test. As it is, we have an immense field from which courtesy excludes other societies, yet have not at this time a single missionary in the province itself.

W. X. NINDE.

Rome, May 10, 1869.

#### A BULL FIGHT.

Desiring to see a bull-fight, I provided myself with a ticket, and passed between two rows of guards, having muskets with fixed bayonets, and found my seat.

The arena or ring is over two hundred feet in diameter; around it is a strong fence, about five and a half feet high. Some eighteen inches above the level of the arena, on the inside of the fence, and against it, is a step running the entire circuit of the ring, placed there to aid the men in jumping the fence when pursued by the bull. Some six feet beyond this fence is another one, a little higher; and back of this are the stone seats, rising amphitheatre fashion, to the covered boxes occupied by the higher classes.

At convenient distances, gates are placed in the first fence — that is, the one next the ring — which, on opening, turn out across the space formed by the first and second fences. These gates are thus arranged for the purpose of turning the bull back into the ring or arena when he jumps the first fence, as he sometimes does.

This space between these two fences is a favorite spot for the young men to stand, and thrust sticks into the bull whenever they can.

The seats were full of people — perhaps ten thousand men, women, boys, girls, and babies in their mother's arms.

At a signal, two or three sickly looking fellows in uniform ride into the ring, march slowly around it, and go out. Another signal, a blast on a bugle, and in come the gayly clad wretches that are to tease and torment the bull. Another blast on the bugle, and then enter three or four poor, miserable old horses (to instantly kill which would be kindness), with one eye blinded, ridden by men having their legs cased in iron, to prevent their being hurt by the bull or by the horses falling on them. Each of these mounted horsemen with iron-clad legs has a long stick looking like a beapole, which he carries on the blind side of his horse, for the purpose of thrusting at the bull, but which is so seldom needed that it appears to be carried more for show than use.

Ten gaudily dressed fellows, mounted and on foot, place themselves in front of the manager of the delightful sports that are to follow, make obeisance, scatter themselves about the ring; — the bugle again sounds, a gate is opened, and in bounds a fine-looking dark-brown bull, with beautiful head and horns. (These Spanish bulls do not have the short, horizontal horns and thick, heavy, curly necks of American bulls, but the horns are longer, tapering, and stand up, spreading apart as they grow, more like the horns of the working oxen of New England.)

He is smarting with pain from the barb and spear wounds he has received in the pen; his shoulders are bloody; he is frightened, mad with anger; he passes a horse conveniently placed near the gate for him to attack, dives at one of the

tormentors who bears a bright-colored cloth, or rather dives at the cloth, the cowardly fellow that holds it before the animal taking good care to keep his worthless carcass out of the way of the bull's horns. These fellows have different high-sounding names, as Picador, Bandarillo, Matadore, etc., but I shall drop all these and simply call them tormentors, teasers, etc. I shall not even style them bull-fighters, for they don't fight the bull at all, not one of them.

Another red rag is held before the bull at arm's length by another tormentor; the bull dives at it, fastens his horns in it; tormentor drops it, runs for the fence; bull after him; tormentor jumps the fence; bull attacks other red rags; other tormentors jump the fence. The crowd don't like such tame sport. A blast of the bugle, and another tormentor enters with gayly trimmed barbed arrows, about three feet long; these he is to place in the shoulders of the bull, to increase his rage and make him attack the horses. He approaches the animal from the side, don't face him like a man, and while the attention of the bull is drawn to the red rag of another tormentor, succeeds, after several attempts, in planting the barbs in the bull's shoulder, whereat the crowd shout their approval; bull rushes round the ring with the arrows in his shoulder, bleeding as he goes; sees one of the old horses (mounted by iron-clad legs); poor old horse can't see bull, for the blinded side of these fiery steeds is always kept to the animal. Bull pitches at the old horse; disembowels him; tumbles him over on to iron-clad legs (any boy could throw him down, so weak is he from poverty of flesh); the crowd shout; tormentors draw near with red rags to attract bull's attention, for fear he may pitch into iron-clad legs; legs are pulled from under horse, iron-clads and all; horse is lifted up; iron-clad legs go out of the ring, limping; another iron-clad takes his horse, and the sport goes on, but it is too tame to suit the crowd of men, women, boys, girls, and babies in arms; so the bugle is sounded, and another gayly dressed tormentor enters, and, after more attempts, and more aid by other tormentors with red rags, plants two more barbs in the bull's shoulders, to the great delight of the crowd. Bull gets more angry, chases other red rags; other tormentors leap the fence; two more barbs are planted in the bull's shoulders; he pitches into another old horse, rips open his belly, drags out his entrails, throws him on to iron-clad legs; red rags again come to the rescue of iron-clad legs; horse is killed; but this bull is too tame to suit the crowd, and the bull-killer is called in to dispatch him, which, after several attempts, he does, by thrusting a long, keen lance into his neck near the shoulder.

The first horse wounded by the bull has his entrails pushed back into his body, and is taken out of the ring, to be brought back again for another bull to finish. The first bull is removed; the tormentors, with red rags, take their places; the iron-clad legs straddle other fiery steeds with one eye blinded; the gate again opens, and in comes a fine, dark, yellow bull, with a barb in his shoulder, the blood coloring his handsome coat, his eyes flashing anger. With a bound he knocks over old horse number one; crowd shouts; evidently there is fire in this fellow; the tormentors with red rags attract his attention; he scatters them in all directions, they leap the inner fence, so does the bull; the ten thousand shout; the crowd in the circle between the two fences run and jump as only Spanish cowards can. The gates are opened across the inner circle; the bull's flight is checked, and he is turned once more into the ring; rushes madly at horse number two (number one having died), who stands with his blind side toward him and with his entrails protruding (the one disemboweled by bull number one), throws him on to iron-clad legs number two; the crowd shout, the boys yell, the women wave their handkerchiefs; the tormentors with red rags draw near; the bull chases them; they drop their rags, leap the fences; so does the bull. More shouting; the crowd in that circular space run again; the gates are thrown open across the track of the bull, and he enters the ring again, to leap the fence and drive out the brave young men five times more, to the great delight of the ten thousand.

After leaping that high fence seven times, and killing three horses and wounding others, he begins to lag a little. The bugle sounds, the wretches with barbs enter, and the bull is pierced by four of the long arrows, to the great pleasure of the crowd. Then he rushes madly about the ring, tears red rags to pieces, and pitches into two dead horses; tears off their saddles and throws them in the air; crowd shouts. He drives at horse number three; horse is whipped and goaded into a limping attempt at galloping across the arena; the bull chases him; the crowd yell with delight; the horse is knocked over; is gored; handkerchiefs flutter with glee; the children scream with delight; tormentors with red rags remove iron-clad legs from the fury of the bull; he gores the horse; crowd clap hands; bull chases the teasers; they leap the fence; he can't, he is too tired, has lost too much blood; he walks around the ring, holding his nose on top of the fence. Brave young men next the fence thrust sticks in his face; poke his sides; more barbs are thrust into his shoulders. Horse number three can't get up for iron-clad legs to mount again; gayly dressed teasers thrash him with sticks as big as a man's thumb; pound him over the head, on the body, on the legs, twist his tail almost off, kick him — all in vain, the poor creature can't get up; bull drives them out of the ring. Dying horse lifts up his poor old head, looks imploringly around for help as pitifully as only a suffering horse can look, but no pity in that crowd of human devils, no mercy in that ring, except with the bull, for he utterly refuses to approach him again. Two, four, six, eight barbs are in bull's shoulders; he arouses a little, shows a little anger at the red rags, drops on his knees, begs for mercy; tormentors get him on his feet again; he tries to chase them; he can't. The gayly dressed killer comes, and after making several efforts, aided by the tormentors with the red rags, who attract the bull's attention, succeeds in planting the merciful steel in his neck, and he dies; the gates open; mules come in; the dead bull and the three dead horses are drawn out; a rope is placed around the neck of the horse who is not yet dead, and the mules draw him out, kicking as he goes, to the great pleasure of the ten thousand, who clap their hands, and shout for joy. — Sinclair Tousey's "Papers from over the Water."



## For the Children.

### WHO'LL BUY?

To market, to market, we'll run;  
Come, Rover, and join in the fun.  
This boy on my back must be sold:  
Who'll buy him, who'll buy him for gold?

Of my life he's the plague and the joy,—  
This little bright rogue of a boy!  
He frightens me ten times a day  
With his mischief, his noise, and his play.

Twenty bumps you may count on his head;  
And often I've thought he was dead.  
He climbs all the fences and trees;  
He tries to reach all that he sees.

Last week he strayed off from our ground;  
And where do you think he was found?  
In the pig-sty near by, on a log,  
And trying to stir up the hog.

From her nest he drove off the white hen;  
He chased the poor turkeys; and then  
My pail of fresh milk he upset.  
O! out of all patience I get.

To market, to market, we'll run;  
Come, Rover, and join in the fun.  
This boy must be sold right away:  
Folks, what are you willing to pay?

EMILY CARTER.

—Nursery.

### ITER VITÆ.

BY D. P. C.

In the morning a youth set out upon a journey.

The road he travelled led through a valley, which rose on either hand in a gentle acclivity, clad with emerald turf, and starred with myriads of flowers. Over the path, tall, graceful trees held their feathery canopy, which, at intervals, was rent aside by the sportive breeze, and the blue sky above rained down sunbeams, that, ever as they fell, were smothered in roses, or dashed to pieces on dew-drops.

The youth passed on with a buoyant step, his curled locks tossed by the morning breeze, and his lute depending from his shoulder.

He came, at length, to a spot where climbing roses formed a bower, and charmed by its beauty, he said, "Here will I linger, and breathe the morning fragrance of flowers, and learn the hymn that the birds are singing, as they answer each other, from arch to arch of their leafy cathedral." Then the youth sat down within the bower, and took his lute, and played and sang the songs of innocence and gladness that welled up from a heart overflowing with happiness.

Thoughts of the journey before him checked the youth in his song; "How gladly," he said, "would I dwell forever in this delightful valley, but alas, it cannot be; yet, ere I bid adieu to this bower, I will twine me a garland as a memento." Thus speaking, he gathered roses, and wove a wreath for his beautiful head.

As he stooped to drink at a rill that gushed forth at his feet, he said, "This is but a spring rivulet, and when parched summer comes, it will drink up greedily this tiny stream; therefore, I will scoop out a basin in the soil, and the stream shall fill it, so that the thirsty traveller, who passes this way may be refreshed."

Selfishness urged, "Why delay to benefit others who will never even hear your name? Hasten, the day wears on, and the road lies not always among waving trees, and fragrant bowers, and purring brooks."

But the youth took counsel of his heart, and dugged a pool, and stoned it with smooth pebbles, and planted a willow by its brink, and went on his way joyfully.

And now, as he walked on, the perfume of flowers became fainter, the trees more widely separated, and by imperceptible degrees, the landscape changed to bold, mountainous scenery, through which the road began to ascend. With a light heart, and firm step, the youth commenced to climb the steep before him, and as he beheld new scenes of grandeur and sublimity, rising before his eyes at every step, his heart was lifted up by emotions to which he had hitherto been a stranger. Onward he pressed, up the road which became steeper and more rugged at every step, while the sun, now high in the heavens, darted its fiery beams upon his head. Afar off, he saw a vineyard, whose cool, green foliage, and purple clusters wooed him with promise of refreshment, and he said, "Perhaps this has been planted for the solacement of weary travellers," thoughts of the well he had made in the valley, passing through his mind; but, when he came to the spot, behold, it was enclosed with a wall.

The master of the vineyard, a careworn man, with avice written on his wrinkled brow, stood in the gateway, beneath the shadow of his vines. To him, the youth approached, said,—

"Kind sir, I have travelled far, and am faint and weary; permit me to rest a while in your vineyard, and refresh myself with its fruit." But the man was moved with envy, at sight of the rose-crown and lute, and his base spirit writhed within him, as he contrasted the noble bearing of the youth, with the consciousness of his own mean aspect, and he answered craftily,—

"What entertainment can you give me in return, fair youth?"

Then the youth blushed and hesitated, and at last he said,—

"I will sing you songs, that I made down in the valley among the roses."

"What idle words do I hear?" exclaimed the man. "Songs! roses! Do men gather grapes of roses? will songs make the vine grow?"

"But," urged the youth, "you have a thousand-fold more fruit than you can consume."

"What is that to the purpose?" said the other, "is there any limit to what one may possess? When I passed through the valley, I hastened on, looking neither to the right nor to the left, for I had heard of places on the road, where vineyards might be found, and when I discovered this, I trained up the vines, and walled it in, and now I eat the fruit, and enjoy possession, while idlers like you pass on empty! Praised be the gods, I never had a love for songs and roses!"

And the lord of the vineyard turned his back upon the youth, and would hear no more.

Wearily the youth pursued his way. "O why," said he, bitterly, "was I born a worshipper of the beautiful? why did I linger on the road, when I might have gained other possessions than this faded wreath?" As he spoke, he tore the wreath from his head, to cast it in the dust; when, lo, the roses that he thought the sun's rays had withered, were blooming in all their morning freshness. Gratefully he kissed the flowers, their fragrance revived him, and he forgot the taunts of the churlish owner of the vineyard. Farther on, by the side of the road, which here lay through a sandy waste, he beheld a little green oasis, whereon grew a spreading oak.

"That indicates a spring," he said, "and there shall I find shade and refreshment!"

Slowly and painfully he made his way toward the spot, for his feet were torn by sharp rocks, and the sun's glare blinded him, and the heat withered his strength. As he drew near, he perceived a figure of venerable appearance, clad in white flowing robes, seated at the foot of the tree.

"Come hither, my son," said the being, to the hesitating youth; and he obeyed.

"Be seated in the shade, until I give you to drink from the well." Thus saying, the stranger, forming a goblet of a leaf, dipped it in the cool, bubbling spring, and held it to the parched lips of the youth. Then he gave him to eat of simple fruits, and bound healing herbs upon his wounded feet. And the youth, seated by the side of the beneficent being, looked upon his majestic mien, and basked in the heavenly beauty that shone on his broad brow, and looked out from his calm eyes; and he opened his heart, and told all that had befallen him. Then, taking his lute, he essayed to sing, but his eyes were heavy, his hand fell from the chords, and he leaned his head upon the breast of his benefactor, and fell asleep. And the being folded him in his arms tenderly, as a mother would a tired infant.

At length the youth awoke refreshed; he started up to renew his journey.

"Tell me," he said, "O my benefactor! by what name to thank thee?"

"My name," said the other, "is Wisdom. I sit by the well of Experience, and wait for pilgrims, that I may conduct them to the beautiful land beyond these mountains. Wilt go with me?"

"Gladly," was the reply.

As they were about to depart, the youth turned and looked back upon the vineyard he had passed, and said, "O my father, how fair yon vineyard lies in the sunlight! May I not seek out some spot whereon to plant one, and pass my time in tending it, so that its shade and fruit may satisfy the needs of weary pilgrims?"

"My son! my son!" was the reply, "you know not your own heart, nor how often selfish desires wear a holy garb. God estimates not good deeds by their magnitude. The well that you dug by the roadside, hath it not solaced more pilgrims than all the fertile acres on which you are gazing? Therefore, O youth! if you would keep your rose-crown unsullied, seek not the burden of possessions, but come with me, and if your heart inclines to acts of goodness, there is not need that you wait for vineyards to grow, for opportunities of blessing will meet us at every step."

He ceased, and taking the youth by the hand, led him forth. And ever as they walked, when the road became more steep and rugged, and the youth cast back a longing look at the vineyard below, the heavenly guide would encircle him with his arm, and, pointing to the heights above them, would say, with an encouraging smile, "Higher, Higher!" And thus they passed, onward and upward, to the Beautiful Land.

PRAYED HOME.—"They that go down to the sea in ships, that do business in the great waters, these see the works of the Lord, and His wonders in the deep." In such circumstances man learns his helplessness as he learns it nowhere else: and there, in times of extremest peril, God reveals Himself as the Saviour of the tempest-tost, and the ruler of the storm.

Ah! God only knows how many prayers go up from fathers and mothers and wives and children, who shudder at the howling of the midnight tempest, and fly for shelter to the covert of Jehovah's wings, beseeching his mercy upon those who are beset with mortal peril and distress far out upon the raging deep.

And many a man, prayerless though he may be himself, yet feels and knows at such times the value of a mother's prayers, and rests in confidence like that which led the poet to write,—

"Sleep soft, O wearied mariner,  
Rocked in the cradle of the sea;  
The ear of Heaven bends low to her,—  
He comes to port who sails with me."

A writer in the *Presbyterian* says, "A minister tells us of a weather-beaten sailor who, on his homeward journey, encountered a dreadful tempest. His mother, who had expected his return, was waiting with deep anxiety to see her son. During the raging of the storm she trembled, as she sat in her cottage, for her beloved child's safety; and with strong faith in God she earnestly prayed for his preservation.

When night came, she and her husband retired to bed; but not to rest. They were far too anxious to sleep. As the morning dawned, the winds were hushed, and all was calm. Presently the little gate in front of their dwelling turned on its hinges, the door opened, and their son, their beloved son, for whose life they had feared, stood before them. The vessel had been driven into one of the many harbors on the coast, and was safe. "Mother," said he, as tears ran down his rugged face, "I knew that you'd pray me home."

Mother, pray on. The boy may be far away. Storms may beset him, and dangers surround him, but God hears prayer. And many a tempest-tossed and sorely troubled soul, shall greet a mother in the paradise of God, and say, "Mother, you have prayed me home."

WHAT A CHILD CANNOT FORGET.—"I forget a great many things which have happened in the year," said a little girl, the tears running down her cheeks; "but I can't forget the angry words I spoke to my dear, dead mother."

### ENIGMA No. 21.

I am composed of 71 letters.

My 28, 15, 60, 53, 32, 40 was stoned to death.

My 61, 34, 70, 23, 9, 10, 28, 36, 67, 66, 68, 8, 42, 17, 55, 56 is one of the "Ten Commandments."

My 6, 4, 5, 50, 63, 12 was cast into a den of lions.

My 59, 37, 7, 18, 26, 24 is a mount spoken of in the New Testament.

My 22, 14, 19, 49 was Booz's son.

My 57, 13, 11, 45, 46 is a color.

My 43, 39, 62, 58, 18, 64, 34 was the capital of Assyria.

My 16, 65, 50, 29, 25, 11 is a country of Africa.

My 24, 63, 66, 67, 23, 45, 27, 31 is one of the Western States.

My 33, 44, 71, 20, 41 is a body of water.

My 34, 17, 36, 3, 7, 35, 53 was a priest.

My 43, 47, 52, 34, 18, 7, 36, 55, 61 is a capital city.

My 36, 21, 30, 7, 35 is a woman's name.

My whole is found in St. Luke's Gospel.

M. A. C.

SEABROOK, N. H.

### ANSWER TO ENIGMA No. 20.

Come to Jesus.

### FROM HERE AND THERE.

PRICES REALIZED BY RELICS.—A tooth of Sir Isaac Newton's was sold in 1816 for the sum of £730. It was purchased by a nobleman, who had it set in a ring which he constantly wore on his finger. The prayer-book used by King Charles I. when on the scaffold, was sold in London in 1825 for 100 guineas. The hat worn by Napoleon Bonaparte, at the battle of Eylau, was sold in Paris in 1835 for 1,920 francs (about £80). The two pens employed in signing the treaty of Amiens were sold in 1825 for £500. The pens used in Paris for signing the treaty of peace concluded after the Russian war, were presented to the Empress Eugenie by whom they have no doubt been carefully preserved. A wig that had belonged to Sterne was sold at a public auction in London for 200 guineas.

SPREADING A RUMOR.—The following quaint rhyme is sufficiently suggestive to bear printing.

Says Gossip One to Gossip Two,  
While shopping in the town,  
"Old Mrs. Fry to me remarked,  
Smith bought his goods of Brown."

Says Gossip Two to Gossip Three,  
Who cast her eyelids down,  
"I've heard it said to-day, my friend,  
Smith got his goods from Brown."

Says Gossip Three to Gossip Four,  
With something of a frown,  
"I've heard strange news, what do you think?  
Smith took his goods from Brown."

Says Gossip Four to Gossip Five,  
And blazed it round the town,  
"I heard to-day such shocking news,—  
Smith stole his goods from Brown."

Lord R. Cecil, in the House of Commons, some time ago, quoted the following lines which he said were given as a dictation exercise by an assistant commissioner to the children of a school in Ipswich:—

"While hewing yew, Hugh lost his eye,  
And put it in the Hue and Cry.  
To name its face's dusky hues  
Was all the efforts he could use.  
You brought the ewe back, by and by,  
And only begged the ewer's ewer,  
Your hands to wash in water pure,  
Least nice-nosed ladies, not a few,  
Should cry on coming near you, 'Ugh!'"

At the late S. S. Convention in Illinois, it was said that there is a township in Pike Co. in which there has been such persistent effort that every one in it has been brought into the Sabbath-school with the exception of one small boy, and they were running him down!



## Correspondence.

## THE VERMONT SPRINGS.

Having a fit of health-seeking, — not an uncommon disease in these days, — June 10th, I turned my face towards the north star, and started for the regions of the mountains yielding the health-giving waters. We have always heard of Vermont being a State rearing strong men, and hoping it had not degenerated in this particular, we resolved to try its power ourselves.

You may all think it is no matter of railing, but my experience proved it quite different after riding some thirteen hours on a rail. Our route was over the Boston & Albany, Conn. River and Vermont Central Railroads. On leaving Springfield, Mass., one is very soon attracted by the beautiful farms, landscapes and mountain scenery, which with the beautiful old Connecticut River, offer many an attractive view for the canvas, and stir the heart of every lover of Nature, tamed or wild. We behold Mt. Holyoke rising up in majestic grandeur, capped by a summer-house, which is in full view from the cars, and on the opposite side Mt. Tom is vying for the ascendancy with its rock-ribbed sides and tree-plumed summits. As you travel on, the endless varieties constantly attract you. You have constantly a background of mountains and hills, while the foreground is interspersed with Nature's endless variety of green and thickly wooded heights, or bold and jagged rocks, interspersed with slightly rolling hillocks, separated by gently descending ravines or wide-gaping and terribly disordered gorges. Judging from the wrinkles, scowls, and frowns, Nature must have had a terribly severe time in ages past. The route from Springfield, Mass., to St. Albans, Vt., is along the beds of the Connecticut, White, and Winooski rivers, and seldom are you hid for a moment from the sight of their waters. After retiring from Springfield some forty or fifty miles, there is quite a change in the farming aspects of the country. The land becomes much more broken by ravines and gorges, and the soil is greatly mixed with sand and rock, so that it is difficult to select a goodly-sized farm free from these objections. Hence the scenery, though grand and beautiful in all the other particulars, lacks much the addition of those beautiful farms nearer Springfield.

But arriving at St. Albans, we had not reached the point for which we had started, but must have a little variety of travel by way of stage-coach ten miles to Sheldon. But a pleasant ride it was, for the party was composed entirely of Methodists from three different States, strangers at first, but not long. But Sheldon is the place of mineral waters, and I must give you a little view of the place and its surroundings. It is a place — when there is no raid made upon it for its waters — of three or four hundred inhabitants, quite well compacted, situated on both sides of a creek which finds itself mingled in the waters of the Missisquoi River some half mile below, and also on beautiful slopes, inclining some half or three fourths of a mile to the north and south. The town is very beautiful in its wild rural scenery. Mt. Mansfield, said to be the highest peak of the Green Mountains, is distinctly seen a little to the southwest. In the opposite direction in full view may be seen several more peaks, just on the Canada line, the loftiest of which is called the Prumach. But the town has acquired its late celebrity from the three mineral springs whose waters are now being freely used. These springs are about three miles from each other and are named Missisquoi, Vermont, and Sheldon. The Missisquoi Spring has been known to the inhabitants for many years, and they used to resort to it with their children in cases of scrofula and many cutaneous diseases, but it was not until three years ago that the attention of the public was called to it. Some persons claim to have known of the virtues of the Vermont Spring for many years, but not till within two years have its healing powers been tested to any extent. The Sheldon Spring has been discovered about the same length of time, and seems to have been used less than the others. Each of these waters has quite an odor and a little taint. The Vermont and Missisquoi have gained quite a celebrity by curing many severe cases of cancer and scrofula, and the Vermont is especially adapted for curing kidney disease, by which service it was first discovered. Connected with the Sheldon Spring are two nice bath-houses, in which are used the spring water, both hot and cold. The waters of these springs are bottled and sent away to most all the States. The Vermont Spring is owned by Hon. Judge R. J. Saxe, a prominent Methodist of this region, a kindly, genial man, who loves to have the people live and live well. Hence he is sending off a large quantity of the Vermont water, which he has orders for from all parts of the Union, and is receiving constantly letters in testimony of its beneficial effects.

Last year the accommodations were too short for the gathering crowds, as there were but three hotels, but the hospitable families opened their doors till they were running over, and then hundreds went away unaccommodated. Six new hotels have been built this year, four of which are ready for guests. The Missisquoi House takes the lead in size and style. It is two hundred feet long, forty feet wide and four stories high, with a French roof, and capable of accommodating 250 guests. It has a magnificent dining-hall, 75 x 80 ft., with a bay window 20 feet wide, in which is a fountain, statuary, flowers, &c. But this is but half the building contemplated in the original plan, but it could not all be completed this season. The price of board at this house, I understand, is \$3 per day; at the others \$10 per week, including a ride to the Springs each day.

There are three churches in the village, of the Episcopal,

Methodist, and Congregational orders. This is a farming country, and the land is especially adapted to grazing and grass, so that the people are turning their attention much to the dairy business. The farms, once small, are now bought up and consolidated into very large ones. I had the pleasure of calling on Bro. Oscar Fish, the other day, who has a farm of 500 acres, "most beautiful for situation." Seventy-four cows, giving milk, were driven up into the yard to be milked. And it was really a scene for the poets and painters, to see those lads and lasses come to the yard gate with their pails brimming with milk, to empty them into the great half barrel tin cans, exchanging their thoughts in blushes, retaining volumes unexpressed, and returning silently to their task, meditating for what to blush next time. We thought, as we looked on delighted, that here must be much of the cream of life. But it does not all go to butter, for we were soon refreshed by passing through the cheese room and seeing some score and a half, made within the last three weeks, weighing from seventy-five to one hundred pounds each. This is not a corn region now, but what has been planted does not come up much for it is not more than six inches high now on the last day of June. Potatoes are doing better, and grass will be heavy, as this cold, wet weather has suited its condition. Yours, MARCUS.

## Our Book Table.

## RELIGIOUS.

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, by H. P. Liddon. E. P. Dutton & Co. Pp. 291. This is a strong series of discourses on "God and the Soul," "Immortality," "The Law of Progress," "Humility and Action," "The Lesson of the Manger," "The Divine Victim," "The Risen Life," and "The Lord's Ascension." They have the excellent peculiarity of the best British preaching, Scriptural and practical. They will do every devout reader good in heart and soul.

THE GOSPEL TREASURY, or Expository Harmony of the Evangelists (M. W. Dodd) is a book of over 1,000 duodecimo pages, of the finest of type. Even babes will need glasses to read it. It is crammed with information. The parallel passages are given, and notes of every sort, and in unmeasured abundance, follow about every word. We know no book that has half the amount in its pages. For Sunday-school teachers it is a great treasury.

## QUARTERLIES.

The Baptist for July opens with a review of "Ebrard on Baptism," by Dr. Bliss. Ebrard approves of immersion, and therefore Dr. Bliss approves of Ebrard. The burial and resurrection symbol he chiefly dwells upon. We think our Baptist brethren will hardly follow this new ally in all his doctrines, for he declares in favor of baptismal regeneration, though the baptism be immersion. So does the High Churchman, Ewer, who immersed his babe three times. Says Ebrard, "Holy baptism is a transaction into which, on the ground of Christ's baptism by blood, there is joined, with the visible act of immersion in water, the invisible act of a substantial regeneration by Christ, through the Holy Spirit, under the condition of previous conversion." This is pretty near the line, if not over it, though a question might arise as to what were his views as to what he seems to call the two states of conversion and regeneration. Prof. Lincoln discourses on "Faust," which he thinks the confession of human nature to the need of supernatural light and grace, a modern Ecclesiastes, without the original's confession of Christ unto salvation. Mr. Ewer is overhauled vigorously for his attack on Protestantism, and "Spain" is historically sketched. This is a better distributed number than the last, and is interesting and able. The Westminster for April (A. Williams & Co.), begins with a fine essay on "Europe in South Africa;" discusses "Gladstone's Government;" advocates "Open Suffrage;" commends Alfred de Musset, and gives flavored extracts from his poems; approves of Mr. Mill's "Disapproval of Capital Punishment;" discourses on the "Relation of the Philanthropy of the Age to Social Evils;" and debates the question of "National Intervention." Its review of current literature is, as usual, able and skeptical. The Edinburgh for April opens with "Confucius," and shows how little he contributed to the salvation of the world. "The Chinese philosophers have no Elysium. The book of Confucius is a bible with a Paradise Lost, but no apocalyptic vision of a Paradise to be Regained." That strikingly sets forth all honest religions before Christ; the dishonest anti-Christian religions of to-day differ from it, in that they do not confess to the lost Paradise, and can make no offer of one to be regained. "Edible Fungi," opens a new field for the eaters. Not the fish, but their food and hiding-places, will be made meat for man. It is a valuable paper. The "Rival Industries of Nations" are delineated. That matter will have to be discussed yet. Instead of tariffs, will be coöperations of nations as to their industries. A convention should gather in London or Paris for its consideration. "Madame Lafayette," "Dilke's Greater Britain," "American Finance," "Edward Third," and "Lives of Brougham and Lyndhurst," fill up these exceedingly readable and valuable pages. The Theological Eclectic for May has three first-class articles: "Davidson's Introduction to the New Testament," from British Quarterly; "Age and Authorship of the Pentateuch," from Sunday Magazine; and "Tischendorf's Introduction." The June number has fine papers on "Rammohun Roy," and "The Central Idea of the Bible." No monthly is so cheap and valuable as this. Only \$3.00 a year, and forty pages of the best contemporary theological literature a month. (New York: Moore, Wilstac' & Moore, 52 Bleeker Street.) The New England Historical and Genealogical Register for July has interesting papers to the Dr. Drydenists, and not a few others on several New England families, with engraving of "Samuel D. Bell." Its chief paper is on "Gen. Denison." All who like to read genealogies, and study the rise and flow of a river of blood that is pleasant and somewhat proud in its current, should subscribe for this thoroughly worked-up quarterly. The Free Will Baptist Quarterly for April, lately arrived, has a vigorous paper on "True Manhood," by Dr. Day; a warm essay on "Struggles for Soul-liberty," by Mr. Malcolm; "Rationalism," "Recognition in the Future State," "Bunhill Fields," and more of the able essay on "Jesus Christ," by Rev. Mr. Moulton. It is a good number.

## MAGAZINES.

Ladies' Repository has two fine engravings, especially the portrait of Christina Rossetti, with a good accompanying article, a clear summing up of the history of the modern and man-made horse, the locomotive, by Rev. Mr. Howard, with many other worthy articles, and some wood engravings not so worthy, though "Chatterton's Church" and an "Aquarian Vase" are pretty. The Radical talks well on "Margaret Fuller," has a conversation of Mr. Alcott's, shows up the "Paradox of Spiritualism" — only a worse paradox than its own rationalism. The Religious Monthly has excellent papers on "John's Gospel and Miracles," and a sermon by our late contributor, R. F. Fuller. It is strong and healthy on the fourth Gospel. The People's Magazine for July (A. Williams & Co.) is full of handsome pictures and very readable articles. "The River Population of China," "Jeremy Taylor," "The Conscript," "Edward Freze and his Pictures," "Consenting unto Sin," are a part of its contents. Its engravings are abundant and beautiful, a tinted "Release of Peter," being the frontispiece.

## PAMPHLETS.

American Edition of Dr. Smith's Dictionary, Part XVII. (Hurd & Houghton) continues the most complete Bible Dictionary in the market. Its American editors greatly enhance its value. How to Bathe, by E. P. Miller (Am. News Co.), is an instructive pamphlet, showing how everybody can be his own hydropathist. It is useful in the sick chamber, and the well one. Manual of the Tract Society (M. E. Book Concern, New York) illustrates the benefits of tracts, and gives our catalogue. Everywhere a Christian (Nichols & Noyes), is a healthful sketch of the life of John L. Childs. Every one seeking to be everywhere a Christian, or who ought to seek to be, will be profited by its perusal. Spiritualism as it is, by W. B. Potter, is a fearful category of the shames and crimes of this delusion. It is full of facts gathered from twelve years' experience. It approves of a Christian Spiritualism, and thinks we can get up above what it calls the lowest spheres into the upper. So we can by faith in Christ, and the uplifting of the Holy Ghost. Risen with Christ, "we seek those things that are above," even "where Christ sitteth at the right hand of God." His arraignment of the conflicting and abominable views he has heard advocated by spirits, is very strong. This is a part of it: —

"The teachings and theories given through the different manifestations are as various as it is possible to conceive. Indeed, few of the most devoted seekers after truth under difficulties are aware of the endless contradictions and absurdities that are mixed up with the most exalted truths and the most profound philosophies. . . . We have spent hours in reading and listening to long and very ingenious communications, through unconscious media, to prove that it is all the effects of mundane causes, and that there is no conscious identity of the spirit after the death of the body. That the spirit, like the body, decomposes after death, and enters into new combinations."

"We are taught that God is a person; that He is impersonal; that He is Omnipotent; that He is governed by nature's laws; that everything is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal, that some are immortal, that none are immortal. That the soul is a winged monad in the centre of the brain, that it gets tired, and goes down into the stomach to rest; that it is material, that it is immaterial; that it is unchangeable; that it changes like the body, that it dies with the body, that it develops the body, that it is developed by the body, that it is human in form, that it is without form, that it is in but one place at a time, that it is in all places at the same time. . . ."

"We are taught that spirits converse by thought reading, by oral language. That their music is harmony of soul; that it is instrumental and vocal. That they live single; in groups of nine. That they marry without having offspring; that they have offspring by mortals; that they have offspring by each other. That their marriage is temporary; that it is eternal. That spirits never live again in the flesh; that they do return, and enter infant bodies, and live many lives in the flesh. That some are born first in the spheres, and afterwards are born on earth in the flesh. That the true affinity is born in the spirit world at the same time that the counterpart is born on earth. That all spirits are good; that some are bad; that all progress; that some progress; that none progress; that some retrogress, and become devils."

"We are taught that those that act the worst progress the fastest; that we must go through hell to get to heaven; that a drunkard will become more noble than she otherwise could. That sin is a lesser degree of righteousness. That there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right."

"That nothing we can do can injure the soul, or retard its progress. That it is wrong to blame any; that none should be punished; that man is a machine, and not to blame for his conduct. That we must have charity; that we must not expose iniquity, because it will harden the guilty."

Such is the new religion which Mr. Higginson says gives its believers "everlasting joys." The Instruments, What to Teach, by Wm. H. Grover (Philadelphia: Perkinpie & Higgins), is a good essay on how to interest a school or a class. Every teacher will be profited by its perusal. Moses, a Story of the Nile, by Mrs. F. E. W. Harper, tells the story of the first abolitionist, and his abolitionism, in flowing verse. Mrs. Harper is a very pretty and cultivated lady, of the colored "persuasion" slightly, is a graceful speaker, and will pronounce this poem to the gratification of any audience. She should have many engagements. Hesione, or Europe Unchained, by Wm. Everett (Lee & Shepard), is another poem, more ambitious and scholarly, but not more full of feeling. It shows how America is unchaining Europe; the liberation God began at the Nile, under Moses, thus moving forward to the redemption of the world.

## Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Crede, Lunaris,	Lee & Shepard.	
W. S. Lander, Foster,	Nat. Temp. Soc.	
The Subjection of Women, Mill,	Fields, Osgood, & Co.	
Yellowplush Papers, Thackeray,	Appletons.	
Rhetoric, Haven,	Harpers.	E. P. Dutton & Co.
Famous London Merchants,	"	"
Bourne,	"	"
Adventures of Philip, Thackeray,	"	"
Cord and Crease,	"	"
The Siege of Babylon,	Hurd & Houghton.	
The Play-school Stories,	Gould & Lincoln.	
The Little Gate,	"	"
Adventures of Philip, Thackeray,	"	"
Smith's Bible Dictionary,	Fields, Osgood & Co.	
The Michigan University Magazine.	Hurd & Houghton.	
The Christian Examiner,	James Miller.	
Biblical Repository,	S. Scribner & Co.	
Atlantic Monthly, August,	Fields, Osgood & Co.	
The Galaxy,	Sheldon & Co.	







human nature and Christian life, it may do so. It is not the first time it has united with that journal. Indeed, it has seemed far more intent on that union since it was started, than on the development of our own Church in the South. It has ten, if not a hundred words for them, to one for the steady and earnest pushing of our own work. It now joins with that supporter still of slavery and secession, in approving the decision of the Supreme Court of Georgia, which has declared the marriage of white and colored persons illegal. It says:—

"The Supreme Court of Georgia has been called upon to decide as to the law of the State concerning another question pertaining to the relation of the races. This has respect to matrimony, and it is evident to the bench, for the sound sense, learning, and integrity of which we have a very profound respect, that whites and blacks are not permitted to intermarry in the State of Georgia. Very few will be grieved, or even disappointed by the decision. As a matter of right, some may claim that the law should not say whom one should or should not marry, but as a matter of propriety and good taste and judgment, the law no doubt expresses the general sense of both races."

Let it remember that declaration; for it will yet have to take it back. That decree is the wicked utterance of wicked hearts. It was done to annul a God-made marriage, putting asunder those whom He joined together. It will be overthrown. The same court, had it dared, would have confirmed the action of its Legislature in declaring colored men incapable of holding office. It has only done what it dared. It is like another cowardly bully, who said, "If I can't lick the brother, I'll make faces at the sister." It can't "lick" its brother, so it makes this silly face at its "sister." And the organ of the M. E. Church in that section approves it. Alas for our Church! How little can it hope to prosper there, if it yields to such anti-Christianity. What say its corresponding editors, James Lynch and Alonzo Webster, T. W. Lewis and Dr. Cobleigh, and Rev. Mr. Hoffman, as well as the other pioneers of our Church in that work? Certainly they are not bound, we trust, with that slavish chain. Massachusetts long since abolished that barrier, and the first couple who got their license this year in this city were of these diverse complexions.

All this is on a par with all of *The Atlanta's* treatment of the whole great, overwhelming question, Shall the Church, and through it, society in the South, be built on the corner-stone of humanity, a stone planted by God, the Father and Brother of man, or on that of a cursed and cruel caste? Its charges that we shunned the Southern work are not true, as no less than three of the Bishops well know. An offer and an entreaty was made to take work there when it was at its most perilous point, with some of the wealthiest brethren declaring that all the money would be supplied necessary to carry out the right plans, if the authorities would recognize the true course of ignoring all distinctions based on color. One hundred thousand dollars, at least, were lost to the Central South by neglecting to accept the liberal offers of most distinguished Massachusetts Methodists.

But our Atlanta journal cannot make its own course seem the better by personal assaults on those that condemn it. It cannot shelter itself thus from the just indignation of many brethren East, West, and South, at the course it has pursued from the start, and is still faithfully following. If our Church fails to flourish and triumph in the South, if it sinks into a powerless fragment, or becomes helplessly absorbed in an unrepenting Southern Church, that fatality will be due almost entirely to the only official journal we publish there. Our brethren were full of zeal and boldness until this torpor crept in upon them. Had any one of those who had really made great sacrifices to subdue that region been put in its charge, its ring would have echoed superbly through all the Church. As it is, it pipes and whistles in its sound; is full of compliments to the press of its rivals and bitterest foes, who despise it far more than they reciprocate its flatteries, and far more than they did the journals it succeeded, while it is never earnest for the progress and power of the Church that is supporting it. In this complaint, which we greatly regret to make, we have no feelings against its editor. He is a genial and Christian gentleman. There was another genial and Christian gentleman who headed our Potomac armies, and sought to subdue the Rebels by cordiality, and not by attacking

their armies or their ideas. If he would yield his chair to any one of a half dozen of the older soldiers in that field, who will feel it to be their duty to preach God's whole truth, and to fight manfully the good fight of faith, the battle will be won sooner and better. May it soon be converted, and become valiant for the truth as it is in Christ Jesus.

#### THE WISDOM OF THE WORLD AND THE CHURCH.

*The Canada Christian Advocate* speaks a word that all business men who are Christians ought to hear. We have rarely, if ever, seen a church in which its leading men put the same sagacity and enterprise into it that they do into their own affairs. They will give, on due petition, more or less to its support; but a wise, broad management of the greatest business they are or can be engaged in, they seldom show. Read this, brethren, and do for God precisely as you do for yourself. Put your whole capacity into His work. When you do, the Church is on the eve of subduing the world unto Christ.

"In religious matters, especially in the business of the Church, many go at work as though we had one common sense for the Church, and another for the world; as though God had given us two judgments, one for our own business and one for His. They manage as if the principles of human nature and human society were one thing in religion and another thing in common life. Satan has nowhere more effectually blinded the people of God, and in no way more effectually impeded their progress. If we would do Church business as we do our own we would often get on better. Let common sense operate. Let good business considerations and plans have their sway. Nay, but we let matters rest in utter confusion, without any business order or arrangement, or we rush off on some wild-goose chase that would alarm the flightiest visionary in worldly affairs. When we say, 'Do Church business as we do our own,' we mean of course as honorable, able business men do theirs. We mean that we are not to declare a plan vile because it is sometimes applied to secular pursuits. We of course do not argue for the adoption of many of the world's guides to success; nor would we serve fleshly maxims, or for a minute adopt the pernicious idea, that the end justifies the means; but on the other hand, we have no sympathy with the stagnation doctrine or retrogressive idea of many, that because a scheme is used in the world it is rendered unholy, and must not be used in the Church. We believe there is common sense in religion, as well as in other matters; and that business tact and ability are required in religious operations as well as in other enterprises. Indeed, we believe that a man's tact should never get the start of his religious obligations, that is, of his duty to God and man. A man's religion ought to be long enough and broad enough to cover his whole life. So that if sound policy is justifiable anywhere, it must be within the range of a man's religion. We like our Lord's doctrine, 'Be ye therefore wise as serpents, but harmless as doves.'"

#### "CREDO,"\*

In this day of quaint titles, none surpasses this in neatness and point. A word reveals the whole controversy. Better than "Ecce Homo," "Ecce Deus," and "Deus Homo," it embodies all the debate in a word. They only partially express the nature and work of Christ; this puts the whole controversy into a word. It is a defiant word, too; and as John Brown's song rang out the whole debate in a chorus, so this concentrates the whole conflict into one bold cry. "Credo" offsets the half and half orthodoxy, or whole and whole infidelity, that timid neutrals and daring foes throw out as the watchword of the hour. "I believe," answers back their false cries with a true, their defiance with alliance, their Satans with Abdiels.

"Credo" is a happy collection of semi-essays and semi-sermons, arranged in chapters, with verses hostile and friendly as the mottoes preliminary. It has four divisions: "The Supernatural Book," "Supernatural Beings," "Supernatural Life," "Supernatural Destiny." These classifications are subdivided. The Supernatural Book dwells on the proofs of the truth of the Bible in the line of prophecy chiefly; Supernatural Beings discusses the Resurrection of Christ, the Three One, Satan, and Permitted and Prohibited Spiritualism; Supernatural Life discusses the Christian State of Conversion and Growth in Faith; Supernatural Destiny dwells on the Future Existence of Man, Resurrection, Nature and Operations of Conscience and Memory, Thralldom of Character, and the New Heavens and Earth. The whole is consummated by a sketch of Thomas as the Christian Skeptic or Inquirer, or as the author terms it, the Skeptic among the Disciples. Some of these specific classifications are seemingly fanciful. Yet there is a cord of consistency that binds them together. Some of the facts and arguments are not very novel; some of the expressions not over terse. Yet these defects are lost in the general freshness and strength of the

\* Credo. Lee & Shepard.

work. It has passages of great boldness, others of not less remarkable beauty. The chapter on the "Three One" will attract the most attention. It undertakes to show that the Trinity is revealed in the Universe under the forms of Law, Manifestation, and Force; that these three have a personal consciousness in the Deity, that no two could exist without the third, and that thus Christ is the only and eternal Manifestation of God, a point which Mr. Beecher and the Swedenborgians will approve. The examen is very able, though one may say that this attempt, like some of Kepler's, to solve the insoluble, reveals genius rather than compels victory. It may be doubted whether God the Father is only or chiefly Law; whether tenderness, mercy, and other attributes do not dwell in Him; also whether "Force" is as happy a name for the Holy Spirit as that by which Christ calls Him, the Comforter. It may be orthodox, but not totodoc, right doctrine, but not all doctrine. Yet this delineation is very finely and guardedly put, and the points we raise are almost covered by its careful breadth of statement.

The essay on the "Resurrection of Man" is open to some criticism. It considers the germ theory as the apostolic and true, and it concedes a vital and permanent relation between the resurrection and the buried body. Yet some might question whether it made that relation as broad as the germ theory even ought to require; for that does sometimes, and might always include all the original body in its new form. It is admirable on the Resurrection of Christ, and on the force of Conscience and Memory. "Thralldom of Character" answers ably the modern demand for future opportunities of salvation, showing the rationality of an early and settled form of soul, over which death hath no power. He concludes the debate as to this eternity of choice, and the necessity of punishing and restraining it, with these words:—

"God's object in the punishment, the self-imposed punishment, of the sinner is not personal gratification or vindictiveness, but is resorted to as an extreme measure. It is a plan by which to prevent another catastrophe in His kingdom. One such is enough, full enough. The heart sickens at the thought of another. Loyalty throughout His vast empire, henceforth, is His grand design. The safety of an ever-progressive and ever-increasing kingdom is the problem. Extreme measures, which now exist, but which were not at command before Satan fell, and before sin entered the universe, can effect this. Shall God employ them, or not? They are in process of execution already: shall He arrest their normal action? Shall the event of death reverse all law, and make treason glorious? Shall an impenitent Satan be reinstated in Paradise? Shall the lights of heaven be entrusted to his bloody and deathly hand? Universal and eternal interests hang trembling upon the answer. 'Yes,' and 'Farewell, heaven,' must be spoken in the same breath. Many earthly governments have stood for centuries, which would have had an early extinction but for their salutary and vigorous enactments against treason. Ostracism or loyalty, chains and granite walls or obedience, are the right and left ventricles of a nation's heart. The future, if our conclusions be correct, lies between one hell and one heaven, or two hells and no heaven."

The chapter on "Conversion" is one of the most novel and able. It shows how this state is prefigured, and suggested in the world of daily life. Thus potently he answers the loose objectors to this divine estate:—

"The more one studies this law of a new birth, the more will he see that it is an eternal principle. We cannot make it otherwise if we would. There is no power which can annul it."

"Do not the advocates of a universal and indiscriminate heaven misapprehend the real character of God? Have they any ground for the belief that He is a free and easy, loose and careless being? Is there anything loose in the realms about us, in the flying stars or rolling suns? Does not God weigh every atom, and fashion every rain and dew-drop with surprising care, and by the same eternal law with which He formed the sun, and bound together the universe? Does not every particle under his care assume the dignity of a world? His kingdom is order and law. There is no smuggling into place, or out of place. His police force is immense. He is kind, but exact; exact because He must be. The universe would be ground to powder were He not thus. Can His heaven, then, be an admixture of good and evil? a conglomerate formation of genuine Christians and heartless murderers, of devoted saints and debased sensualists? Must there not be a right hand, a left hand, a gulf, a definite line drawn? Will there not be those who are born from above and those who are not, those who are striving and those who are not, those who have followed the path seen by no culture's eye, and those who have followed the broad path thronged by many feet? Let us not be mistaken. The line is a broad one; there will be no difficulty in making a final separation. On the one hand, there will be a change of purpose—final, total, and sweeping; on the other, intentional disobedience;—on the one hand Nicodemus inquiring, 'How can these things be?' and lingering in the presence of Christ until He speaks, and the difficulties vanish. On the other, Pilate inquiring, 'What is truth?' and pausing only to shut and bolt the door against it. So far as man is concerned, it is a matter of willingness or unwillingness, of simple fitness or unfitness, of right or wrong. It is a turning from death to life. So far as God is concerned, it is an absolute requisition made upon His mercy to recreate a natural but willing heart. Both God and man must act, or there will be perpetual anarchy. If men are unyielding, they will be banished. If God withhold his assistance, he will be dethroned. Through a combined effort the impenitent man must become contrite, the proud humble, the unkind kind, the unfaithful faithful."

"Say we will obey Him, and the seed from heaven will fall into the heart—seed which ripens for immortality. The seed is over upon the palm of the sower. No heart is so bad, so oppressed with sin, so careworn, that it cannot be made cheerful as the blush of morning. If it is opened to the truth of God, the blood of Christ will bound through it in a new birth. We need not wait to ask how this can be done, whether chiefly by natural or gracious ability. We need not wait to comprehend the true theory of the atonement. God can implant gems and gold in the barren rock. He has done it. That is enough. When man is obedient, and has done all he can do, then he is to wait and see the salvation of God; an explanation of the theories will come afterwards. A supernatural life can only be discerned supernaturally. Only those of the fold know the voice. Without the fold is danger."

These extracts are good specimens of its style and thought. They exhibit taste, fancy, clearness, and force. They betoken a writer who has but to work, and he will win a lofty name, not only in the Church, but in all circles of thought and letters. We commend the work to every doubting and debating mind. In an age of perplexity, "Credo" is the safest and happiest word. It has defects, and will create debate. Nevertheless, it has the right elements, and will help all lovers and seekers of the truth in the path that is eternal and divine.



## MIDDLETOWN COLLEGE.

The City of Maples never looked lovelier than now. Why is it that Nature must ever mock man with her undecaying beauty? Gray hairs are on youthful heads that wander under these grayless trees. Youthful those heads once were, as the College professors too well knew; youthful they are to-day, despite their locks and looks. Yet the hills and trees and fields are as full of youngest life now as when these aging lads surpassed them in greenness. How superb for quiet and old-style culture, the best style, are these verdant arcades. Oxford and Cambridge have but few such vistas as those that line these still thoroughfares; a cemetery of sleeping, not dead life. They have no approach to such views as roll themselves up grandly on every side. That broad, drowsy Connecticut, pulled by some wanton sprite in winding ways of lazy loveliness, far excels in attractiveness the tiny ribbons of Isis and the Cam. While from the western college windows, that spirit—

"Whose dwelling is the light of setting suns,"

smiles from his magnificent abode, strength upon their responsive spirits, and leads their dreamy natures, cordial genius that he is, out over the infinite depths of spaces and eternities, for he finds in them a kinship to himself,—

"And in the soul of man,"

is the last and chief place of this heaven-born habitation. Surely students thus encompassed and accompanied, ought to be animated with high endeavors and grow in divine purity and strength.

The College never was more prosperous. Its departments are finely manned, and its students finely trained. Athletics have not usurped the place of spiritual dynamics, though boat and ball clubs attest to the vitality of these lower forces. The most spiritual dynamics have here, as they deserve, the most exalted place, as the Christian profession of three-fourths of the students bears witness. New buildings arisen, and old ones renewing their youth, testify to the liberality of patrons and the zeal of the faculty. The additions to this department in one year are an Observatory, admirable for situation, which has changed a defunct boarding hall into a sort of kitchen celestial, and made hash and hard tack give place to stars and eclipses; a colder cut than before and not less palatable. The porch of this building is made into a tower, which is one of the loftiest in the country, and contains one of the best of instruments. We trust the able professor will soon institute a body of observers who shall enrich the world with their studies. The main building, at least in its lowest story, would make an excellent laboratory, awaiting the time when new buildings shall arise for the complete demand of this department.

The Memorial Chapel is finished without, except the tower. It is the finest chapel we have ever seen on an American college campus. It is of rough red sandstone, with pinnacles and towers, a chaste basement, and the chief hall on the second story. It is quaint and classic, after Gothic classicality, and will be "a gem of purest ray serene," when it is completed. \$35,000 have been expended upon it and it will take \$25,000 to complete. As a memorial of the valor of the Middletown students, both the living and the dead, this deficit ought to be at once and abundantly supplied. She organized a company, and her men were among the earliest in the field. They fell in many a battle, and not a few returned with laurels and without limbs. The friends of the College can raise the amount required in a very short time if they only say "I will give myself, and compel, in its scriptural and, if possible, even in the Calvinistic sense, every other friend to do likewise." Let all try and send to the President instantly the funds needful for this finishing stroke. No handsomer chapel will then be found on either shore. The windows should all be of Munich glass. Let us have the real article in La Sainte Chapelle of the Wesleyan. These buildings done, another must be begun. The scientific Department must have room for its museums and workshops. One hundred thousand dollars is the least that will suffice for its necessities. Who will endow this out of his surplus thousands, and inscribe his name over its grateful portals? Don't all speak at once, and don't one wait for the other.

The Sabbath sermons were reported as able and attractive. Drs. Cummings and Wentworth talked pungently on the calls of the hour.

Monday night Rev. G. Haven prosed on the future, and W. G. Hosmer poeted on the past, contrary to the usual order of these styles of composition. "The America of To-day and To-morrow," was the essay of the former, "Home," that of the latter. The millennial and antediluvian ages were thus hitched into one harness and like Apollo (according to Horace), the literary societies drove their team "tandem," though appropriately thus, the fast horse first, the slow one in the thills. On Tuesday evening Rev. Prof. Comfort discoursed on the Art Museums in an interesting fashion, and Rev. D. H. Ela poietized on "Success;" a success was the poem as well as the theme.

The joint Board spent a day over the new charter, which was adopted. It dissolves the joint Board of Trustees and Visitors, and creates a single Board, of which the alumni elect five, each patronizing Conference one, and the Trustees the balance of thirty-nine, the President being also a member ex officio, making forty in all. These are elected for five years, but are eligible to reelection. The majority of them must be members of the M. E. Church. The President and Messrs. Calef and Camp were appointed to secure its passage through the Legislature. This constitution will enlarge the influence of the Alumni, and give the ministerial visitors a more permanent relation than they have enjoyed. It is a move in the right direction. Some talk was had of changing

the name of the University, calling it by some less denominational a prefix, as "Middletown" or "Firth." But it was thought the times were not quite ripe for that alteration, and some felt that Wesley, the broadest and grandest name of the century and of many centuries, was not denominational in any narrow sense, but only Christian, and that a hundred years hence, this protonym would be the proudest, as it was the most catholic of any collegiat title. We rather incline to the less lofty name of Middletown, and for the sake of letting its friends see how it looks in print, have placed it at the head of this article. It may grow into popular usage, even if Wesleyan University should be the legal title, as "Wilbraham" has replaced "Wesleyan," and "Cazenovia," "The Oneida Conference Seminary."

## COMMENCEMENT DAY

was of the best sort outwardly, cloudy and not over-hot. The orations were mainly presentations of mainly themes. The Salutatorian paid the President high and deserved compliments for his ability and suavity, and got so far into the General Conference, and the future, as to approve his election to the Episcopal office, a sentiment that many others would like to see fulfilled. The progressiveness or triumph of Radicalism, was seen in the subjects selected. John Brown was placed at the head of America's men by W. F. Crafts, in an earnest address. Garrison was magnified, but not above measure, by E. W. Davis. Female Suffrage was well commended by C. P. Crafts of Peekskill. The John Brown song was put at the head of national songs, by A. A. Tyler, and N. G. Cheney of Boston, capped the climax by a "First Class Oration," in name, topic, and treatment, on Prejudice against Color. It was a strong arraignment of the American Caucasian folly. Equally clear-ringing were the assaults on anti-Christianism. John A. Cushing set forth, with superior skill and force, the conflict of religious opinions and the triumph of true Christianity. George E. Reed was more direct in his attack, in a very able oration on "Modern Infidelity." Among the more literary orations were a choice one on "Spain," by Frank E. Porter, son of Hon. E. F. Porter of Boston; "Charles Lamb," by A. F. Chase of Bryant's Pond, Me.; "The Hope of Italy," by T. P. Marsh, Chicago; "The Natural in Art," by H. A. Starks, of Troy; and "Homer," by C. T. Winchester, of E. Hartford. The last was a skillful handling of a grand theme. The valedictory addresses were given by J. and S. Carhart, of Coeymans, N. Y.

Among the honorary degrees conferred, were those of M. A. to Hebron Vincent, J. M. Buckley, E. D. Winslow, and J. B. Foote; the Doctor of Divinity to Rev. D. A. Whedon. Judge Pitman was honored with Doctor of Laws amid the applause of the audience, which rose yet higher when Eben Tourjee was crowned Doctor of Music. Mr. Arbuckle smiled gratefully at this deserved tribute to his friend.

The Commencement dinner was concluded with a dessert not mentioned in the bills. The unfinished condition of the Memorial Chapel was an eloquent appeal to every heart and pocket. The subject was brought up at the close of the dinner, and the committee of the Joint Board assumed ten thousand dollars, if another ten thousand could be raised on that occasion. George Ingraham Seney, esq. of New York, gave the first subscription of \$2,500. Messrs. Drew, Rich, Sleeper, E. F. Porter, and Cutts gave subscriptions of \$1,000 and \$500. Class subscriptions and individual ones of \$100 and upward followed, until \$8,975 were raised, only about a thousand short of the required condition, which was assumed by the Committee. This made a jubilant ending to the Commencement. The Alumni and friends should immediately back up this liberality and send in their subscriptions, so that the balance of \$11,000 should be subscribed and the building be finished before another Commencement.

The faculty of the University are of the highest order of excellence, and no superior education or facilities for education are furnished at any university in America. For beauty of situation it is also unsurpassed. Every young man that can, should be sure to enjoy the privileges of this oldest of our colleges.

THE CABLE LAID: not quite to the United States, but across the ocean, from Brest to St. Pierre, a small island a few miles southeast of Newfoundland. It reached that spot the 14th inst. Thence it has started for Duxbury in this State. It will enter the bay which the Pilgrims first explored, and on one of whose harbors, that of Plymouth, they finally landed.

This second or rather third cord of communication with Europe will prove a threefold cord that is not easily broken. The condition on which it may connect itself with our coast will undoubtedly be accepted, and the continental line go into operation. Though starting from France and ending in America, the cable is the property of British capitalists who are inspired by the success of the original. As that forbade any other English cable for many years, the rivals of its owners took this shrewd way to get ahead of them. As America is not particular how many cables are laid, Portugal or Spain will probably soon be projecting another, or London capitalists via Portugal or Spain. It is a curious fact that the first truly spiritual cord laid across the ocean should have been landed so near the spot where this last of almost spiritual cords is fastened. May the Spirit of God, that brought the other laboriously over, employ this for the furtherance of His glory and the salvation of mankind.

Rev. Moses Palmer will act as travelling agent in Maine for THE HERALD. We invite the ministers to cooperate with Bro. Palmer in extending the circulation of THE HERALD.

THE FIRST RESPONSE.—The Colorado Conference have voted unanimously in favor of Lay Representation. This result was especially gratifying to its President, Bishop Kingsley. He will be attended by a like series of votes all along his Episcopal march. It is significant of the unanimity of the coming ministerial vote, which will undoubtedly follow Colorado almost in unanimity.

THE HEATHEN WOMAN'S FRIEND.—The second number of this handsome sheet comes promptly to hand. It is full of original matter, nearly all from the pens of our missionaries. Brother Scott contributes an instructive article on "Woman in India;" Mrs. Gracey, "Scraps from a 20,000 Miles Journey;" Mrs. Hoskins, an account of the last "Conference Sabbath" in Lucknow; Mrs. Thomas, information respecting our "Girls Orphanage" and its wants; Mrs. Parker, a report of the "Anniversary Meeting" of the Woman's Foreign Missionary Society, and several other articles. The wants of the children are remembered in a "CORNER" which looks as if it were to be a permanent fixture. Mrs. J. F. Willing, Corresponding Secretary for the West, issues a noble, ringing appeal to "Western Women" in the editorial columns, after which another editress tells us "What Cheer" the new Society has received.

CORRECTION OF EAST MAINE MINUTES.—Kennebunk—whole estimate for the preacher, \$550.00; total receipts \$550.00.

The fourteenth Annual Convention of the Young Men's Christian Associations of the United States and British Provinces, was held in Portland last week, commencing on the 13th. We have no space this week for details; but we understand that the Convention was a great success.

The *Hearth and Home* stands at the head of American family papers. It almost comes up to our idea of a perfect paper, and that is saying a good deal.

## NOTES.

The most remarkable vote on Lay Delegation yet recorded, is at Centerville, R. I., where the ballot stood "1 for, 0 against." Can that be beat? What excitement must rage in that church on this subject!

The white clerks left the post-office at Macon, Georgia, when Mr. Turner, the new postmaster, made his appearance. His name stood him in good stead that time. He can get along without them much easier than they can without him. Were it not for the pestilent belly what courageous martyrs we could all be. Hunger will send these foolish boys begging at Mr. Turner's office door. He must forgive the prodigals and take them back. What will *The Southern Advocate* of that city say to this new regime?

Mr. Beecher thus exalted the press at Mr. Raymond's funeral:—

"He stood on the widest pulpit that now is known in modern society. The lawyer has a narrow sphere before him; the Senator and the Representative—the walls hedge in their voices; the minister has his parish walls about his church. But there is a pulpit that now has no limit—it is the Press. There is, literally, the voice of one that cries in the wilderness; for all across the populous land, out into the Territories, and to the very Pacific Ocean, the daily papers speak; and there is not, in modern civilization, a place of power that can compare with this."

At Gov. Walker's reception at Richmond, blacks and whites together upheld the flags over him. He promised equal sway, and *The Richmond Whig* declares that "henceforth Virginia whites and blacks will work in harmony, and parties will be formed without regard to color." What says the Methodist Episcopal Church in Virginia, and especially in Richmond, to that declaration of this old and representative journal? How far after the wicked world shall Christ's columns march? Why will not Bro. Hemmingway see and seize his high calling's glorious hope?

## PERSONAL.

Prof. Glorie, whose term of office in the department of Natural Science in the East Greenwich Seminary, and also as Superintendent of the Sunday-school of the Methodist Episcopal Church in that town closed on the 7th, was presented at the school concert with a splendid silver pitcher and a number of beautiful bouquets, as a token of good-will and appreciation.

Rev. Lorenzo D. White, late of Wilbraham, has taken charge of the Academy at New Salem, Mass. He is a good teacher and a courteous gentleman, and will undoubtedly find good success in his important field. The Academy is one of the oldest in the country.

Rev. Mr. Punshon, it is reported, is to have a big church built for him at Toronto. He will more likely accept an offer made him from a New York church of \$10,000 a year. His place in America is at its metropolis. He would be more influential there than even in London.

We learn that the Hon. E. A. Rollins, late Commissioner of Internal Revenue, is now acting as President of the National Life Insurance Company of the United States of America, at the Company's Branch Office, in Philadelphia, during the temporary absence in Europe of the President, C. H. Clark, esq. Mr. Rollins has been an active member of the Board of Directors of this Company since its organization.

*The Christian Messenger* reports Rev. B. Eaton, Presiding Elder of Burlington District, who has been very unwell, is improving.



## The Methodist Church.

### NEW HAMPSHIRE.

WARREN. — Rev. L. L. Eastman writes: — "The church in this place has been closed for some weeks, undergoing repairs. It has been beautifully repainted outside and in, and newly carpeted. The walls have been whitewashed neatly, so that it is now one of the finest county churches."

"The parsonage also, is being quite thoroughly repaired, so that we only need the baptism of power from on high, to make this almost a paradise. And for this, we are confidently looking and laboring."

### MASSACHUSETTS.

ROXBURY. — The "Highlands Methodist Church," over which Rev. I. J. P. Collier is pastor, have purchased a lot of land on Warren, just above Morland Street, and have commenced operations for a church structure. It is to be a plain, substantial edifice of wood, 40 by 73 feet, with a tower.

WATERTOWN. — This enterprising church have put their house and surroundings in the nicest order, now a well arranged and tasteful house of worship.

LYNN, Common Street, raised for missions as per minutes for 1868, \$1,872, being \$863 more than any other Society in New England. It raised \$4.80 per member, being \$1.19 more than any other society or membership.

Who leads the old cradle of New England Methodism in 1869, or 1870?

NANTUCKET. — Rev. W. H. Starr writes: "A good religious interest is still manifest in Nantucket. For more than a year we have been reaping in the harvest, and the golden grain is still ripening. At our last Communion service twelve were received into full membership and five on probation."

SAXONVILLE. — Rev. L. Fish writes: "A new and beautiful organ from the manufactory of S. S. Hamill, East Cambridge, Mass., has just been set up in the M. E. Church, Saxonville. It is pronounced by good judges to be of the first class. It was formally opened to the public on Friday evening, July 9th, with a concert by the choir, assisted by the choir of the Edwards Congregational Church, of Saxonville, and musical talent from abroad."

"Master Harry Cowles, organist of the church, Mr. F. Gilbert of Boston, and Mr. C. Henshaw Smith, of Worcester, displayed the various qualities of the organ to a delighted audience. The singing was excellent. We do not pretend that it was equal in volume to the great Jubilee, but it was good enough, and though the organ may not bellow like unto that in the Coliseum, yet it is heavy enough for the church, and in sweetness of tone is above criticism."

"We have no personal interest in the sale of organs, and do not propose to take an agency, but for the benefit of all concerned, and as an act of simple justice to the manufacturer, taking ours as a sample, we would say to those wishing a church organ of the best quality, call on S. S. Hamill, of East Cambridge, before purchasing elsewhere."

### PROVIDENCE GOSSIP.

The annual begira to the Vineyard has commenced in earnest, and all who can hire, build, or borrow a cottage or a tent, are off to that very popular watering-place. Many who own cottages in that earthly Eden, go with their families, remaining until the week of the meeting, and then let their cottages for from 25 to 100 dollars, to some religious people, who think more of a revival in religion than sea-bathing. Thus their summer excursion costs them next to nothing. But "sic transit," as some are already weary of the dull monotony of the Vineyard, and are selling out and seeking elsewhere for that relief for which the poor heart sends out its wailing cry.

Many of our ministers take their families to that charmed circle, returning on Saturday to supply their pulpits. Of course it's all right, but sometimes inconvenient. Some of us who serve poor churches, have not the luxury of a cottage or a shelter tent even, and stay at home.

This is also the season for Sunday-school excursions. Mathewson St. went to Boston by the generosity of John Kendrick, esq., who footed the bills. Chestnut St. went yesterday to a new place, Silver Spring, four miles down the river. Broadway went on the same day to Ocean Cottage, 25 miles from the sea. The attraction here on this river, for such excursions, is the clam-bake. I wonder how many of your readers ever saw a Bake — a Rhode Island bake? Well, it is an institution of Indian origin; come and look at one. As we went on to the ground yesterday, the first thing that struck our vision was a vast heap of sea-weed from which the steam was ascending in clouds. This was the oven in which the bivalves were undergoing a sweat. A hole is first dug, into which a number of large stones are thrown and covered with wood, which is fired, and when well heated, a mass of green sea-weed is thrown upon the stones, and then a mass of clams, then more weed, followed by more clams. If it is the season for green corn, this, and sweet or Irish potatoes, are thrown upon the hissing pile, the whole covered with a piece of canvas.

A long hall was before us, into which we are now invited to enter, seventy-five cents only being demanded at the door. It is filled with long tables, supplied with plates, etc. As this was a new hall a dedication was proposed, and Mr. Trafton was called out for the service. He could only say what seemed

to meet with general favor, "If you have any clams which want to be dissected, bring them on." Two hundred persons are seated, a blessing is asked upon the "treasures hid in the sand," when in come the waiters with dishes of smoking bivalves, which are set upon the tables. Little mugs of melted butter are set on, with bottles of vinegar. Each help themselves, shelling the fish, dipping them into the butter and vinegar, and sending them on their way. Anon comes dishes of fish chowder, then fried fish, then clam chowder, with a kind of cracker paste baked, which they call dressing, — then, more clams. The great point in this exciting game is to transfer your shells to your neighbor's plate, while the clams go into your mouth. But eating is a low business, and I would never take the trouble to eat but for the necessity, and I long for the day when we shall be homeopathically fed.

A very pleasant affair was a reunion of the Sabbath-schools of Trinity and Mathewson Street, at the last named, the mother church. The house was filled, the schools occupying opposite sides of the house. The evening passed pleasantly and profitably.

I grieve to announce that Rev. Dr. Coggeshall, of this Conference, under great mental depression, has been, by his own request, taken to the Taunton Insane Asylum. Let him be remembered in the prayers of the Church.

We have been rather quiet here of late. The annual horse trot on Narragansett Park; and our dailies say an unusual number of our "first citizens" attended, and more ladies than usual. I did not learn that any lady drove a fast nag round the course, though that will come in time, as "woman has the natural right" to drive a 2-40 horse, or quicker even. And among the attractions of a not distant day, will be the announcement, "Bucephalus will be driven by that noted equestrienne, Euphrosyne Dashaway!" O the good time coming!

Philip Phillips gave a thin concert to a thin house last week for the benefit of the South Providence M. E. Church. The tickets were put at 50 cents. Mr. Phillips sang four Sunday-school pieces — net proceeds, \$17.50 for the church and the same for Mr. Phillips.

Among the noble charities of this city is the *Orphan's Home*, founded by Miss Harriet Ware of Massachusetts, who came to this city in 1831, and opened a free school for neglected children at Fox Point, then the worst place in the city, so utterly abandoned, that many of her friends feared for her life. But she was a daughter of the Puritans, and more, a child of God, and her perseverance was crowned, as all such efforts are, by complete success. That small beginning in a private house, containing five families, and which she says, "I was often compelled to leave at night for fear that murder would be committed before morning," has grown into the large three-storied brick edifice on Tobey St., with 80 interesting orphans, from two years of age to ten or twelve. Yesterday, for the third time, William S. Huntoon, esq., of this city, sent fifty dollars to the matron to provide an entertainment for the little ones.

At 4 o'clock, a small audience assembled in the chapel, when the children sang several songs and hymns, short addresses were delivered by Messrs. Howland and Dickinson and Rev. M. Trafton, after which they fled into the refectory. Folding their hands, they chanted grace, and then came strawberries, ice-cream, and cake in abundance. No one asked for "more," all had enough. I thought of Bob Cratchit's Thanksgiving dinner, and also of the words "Blessed is he that considereth the poor; the Lord will remember him in time of trouble."

### NATIONAL CAMP-MEETING.

The rain storm of Thursday and Friday, 8th, and 9th, drove the people to their tents. The monster tent proving utterly defenseless against the storm, the people were obliged to gather into small, compact, and working companies; heart-searchings were the inevitable results, and it is not strange that heart-consecrations and sanctifications were multiplied. If clouds and storms are unnecessary and unscriptural in personal experience, as some good brethren wildly say, they are healthy and profitable for camp-meetings.

The attendance was comparatively small until Saturday and Sunday. The congregations of the Sabbath were variously estimated at from 5,000 to 15,000; perhaps from 8,000 to 12,000, would be nearly correct. Such absolutely good order we have never seen before. The order throughout has been remarkable. I have not seen an intoxicated person, or heard of a single instance of disturbance or disorderly conduct. Bishop Simpson preached Sabbath morning, from Rom. xii. 1. It was a majestic and magnificent gospel sermon. The Bishop looks jaded. He is working himself, or is being worked to death. If the Church will not moderate its demands upon him for conventions, dedications, &c., he will be utterly broken down in less than five years, according to the signs of my horoscope. Rev. B. M. Adams, of New York, preached in the afternoon from the stand, and Rev. Mr. Bristow, of Kentucky, in the great tent.

The general order of religious services is, General Prayer-meetings at 5 and 8 o'clock A. M., 1-4 and 6 P. M., and after each preaching service. Preaching and exhortations, 10 A. M., 3 and 7 P. M. At 1 P. M., all work is suspended, and 15 minutes are devoted to silent, secret prayer.

Prayer-meetings, at the regular hours, are appointed in designated tents and with designated leaders, and no others are allowed. Special meetings for children and young people are held daily. Mrs. Langford and Mrs. Wright each conduct meetings in their own tents, for those who wish their

guidance and instructions. There is not a full tent's company upon the ground. Many States are represented in each prayer-meeting, and the wonderful cosmopolitan character of Methodism is illustrated at each service. Dr. Inskip presides over the whole meeting and seems almost ubiquitous. His management is good natured and successful; but at times, it seems to me, that his superintendence of altar services becomes almost strategic manipulation and maneuvering. He is the embodiment of Methodistic activity, fervor, and noisiness. Occasionally he gets wild and extravagant, but he is a good man and a good manager.

Perhaps the most noteworthy service, thus far, was the Love Feast, Sabbath morning. It lasted nearly two hours. About three hundred and fifty persons gave in their testimonies, nearly all, perhaps all of them, professing full sanctification. The roll of the States was called, and individuals responded for their respective States. Over twenty States responded. Maine, Oregon, California, Louisiana, England, and Canada, the North and the South, the East and the West, all met and sat down in what seemed to them the very "gate of heaven." It was a pentecostal season.

The influence of the meeting must be very widely felt. It will thrill the nation, and call back the attention of the churches and of the people, to the great doctrine of Scriptural holiness.

It is a huge religious Americanism. It is a kind of Peace Jubilee in the interests of the doctrine of Christian Perfection. Without doubt it is a sublime success. I propose to glean after the meeting, and will present my sheaf of gleanings next week.

P. S. — Camp-meeting John is here to tell us that this is his 199th Camp-Meeting!

### LAY REPRESENTATION.

The following returns have been received since our last: —

Warren N. H.,	9 for, 0 against.
Winchendon, . . . . .	51 " 0 "
Groveland, . . . . .	15 " 2 "
East Templeton, . . . . .	18 " 0 "
North Bridgewater, . . . . .	27 " 8 "
Claremont Dist., N. H., . . . . .	306 " 70 "
Southampton, . . . . .	52 " 0 "
Cochituate, . . . . .	10 " 3 "
Elm Street, Gloucester, . . . . .	21 " 4 "
Sheepscott Bridge, . . . . .	25 " 3 "
Holliston, . . . . .	26 " 3 "
Williamsburgh, . . . . .	4 " 6 "
East Woodstock, . . . . .	26 " 2 "
Woburn, . . . . .	17 " 8 "
Hill, N. H., . . . . .	18 " 0 "
Washington Street, Newburyport, . . . . .	4 " 7 "
Burnside, Conn., . . . . .	9 " 0 "
Franklin, . . . . .	5 " 1 "
Mystic Bridge, Conn., . . . . .	21 " 3 "
Rumford, Me., . . . . .	6 " 22 "
Power Street, Providence, . . . . .	32 " 6 "
Hinsdale, . . . . .	21 " 0 "
Saxonville, . . . . .	16 " 2 "
North Wayne, Me., . . . . .	3 " 3 "
Portsmouth, N. H., . . . . .	22 " 8 "
Monmouth, Me., . . . . .	47 " 7 "
Gloucester, Riverdale Charge, . . . . .	19 " 0 "
South Berwick, Me., . . . . .	24 " 4 "
Hyde Park, . . . . .	23 " 1 "
Maryland Ridge, . . . . .	1 " 9 "
Providence District, . . . . .	502 " 162 "
North Augusta, Me., . . . . .	11 " 2 "
St. Johnsbury, Vt., . . . . .	32 " 4 "
Lunenburg, . . . . .	3 " 4 "
Lynden, . . . . .	4 " 7 "
Newbury, . . . . .	31 " 3 "
Groton, . . . . .	10 " 0 "
Irasburg, . . . . .	12 " 3 "
East Burke, . . . . .	18 " 1 "
Danville, . . . . .	2 " 5 "
Bradford, . . . . .	20 " 3 "
Craftsbury, . . . . .	17 " 0 "
N. Danville, . . . . .	11 " 3 "
Hardwick, . . . . .	10 " 10 "
W. Bradford, . . . . .	0 " 12 "
Newark, . . . . .	9 " 2 "
Peacham, . . . . .	1 " 2 "
Walden, . . . . .	13 " 7 "
Sheffield and Wheelock, Vt., . . . . .	5 " 11 "
Westfield and Jay, . . . . .	8 " 4 "
St. Johnsbury Centre, . . . . .	7 " 2 "
Great Falls, N. H., . . . . .	28 " 13 "
Waterville, Me., . . . . .	11 " 0 "
Norwich District, Providence Conference: —	
Mystic Bridge, . . . . .	21 " 3 "
Vernon, . . . . .	15 " 4 "
East Glastenbury, . . . . .	6 " 1 "
Montville, . . . . .	16 " 0 "
Voluntown, . . . . .	0 " 6 "
Burnside, . . . . .	9 " 0 "
Uncasville, . . . . .	9 " 3 "
Westerly, R. I., . . . . .	9 " 9 "
Boston District: —	
Whole number of members as by last report, . . . . .	6,615.
Number of votes cast, . . . . .	1,026.
For Lay Delegation, . . . . .	835.
Against Lay Delegation, . . . . .	191.

L. R. THAYER, P. E. :



## The Christian World.

### MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

**ARMENIANS IN CENTRAL TURKEY.** — A missionary, writing from Central Turkey, gives the following interesting information respecting the Armenians located in that country: —

"The town of Zeitoun, in a mountain region in Central Turkey, but lately subdued to the authority of the Turkish Government, is a curiosity physically, and a very interesting objective point to the missionary. It contains about 10,000 souls, all of them Armenians. They are men of athletic forms, quick step, and piercing eyes; men who show in all their bearing that they have always breathed the free air of the wild mountains on which they live. The town itself is built right against the side of a high rock, the houses ranging one above another like a flight of stairs, the roof of the lower house forming the front yard of the one above it. In one place I counted eleven houses thus piled one above another. In 1895 the missionaries were beaten and driven off by a mob on approaching the village. Since, then, however, the attempt has been resumed with better success, and the rocky town is slowly softening. Exceedingly interesting meetings were held there lately by Mr. Trowbridge. One of the Zeitoun Protestants, a man past middle life, has suffered much there for Christ's sake. At one time the people blackened his face with a coal, put him astride of a donkey with his face towards the tail, and thus paraded him through the streets! A crier went before him, shouting, 'Thus shall it be done to all who reject the worship of saints, who do not honor the Virgin Mary,' etc., etc. There is now no persecution, and the preacher is on friendly terms with the Armenians and their ecclesiastics."

**PROTESTANT MISSIONS.** — We are indebted to the "Manual of Presbyterian Foreign Missions" for the following exhibit of Protestant missions throughout the world. This does not include the domestic missions in our own country: —

"There are 571 Presbyterian foreign missionaries, of whom 275 are from Germany (German Reformed, probably), 71 from the American Old School, 43 from the New School and under the American Board, 56 from the three branches of Scotch Presbyterianism, 10 Irish Presbyterian, 9 English Presbyterian, 21 from France and 14 each from the American United Presbyterian and Reformed (Dutch). To the Congregationalists the same authority credits 399 missionaries, of whom 156 are under the London Missionary Society (but of those 'some are Presbyterian'), 102 under the American Board, 69 are English Baptists, and 69 are American Baptists. Of 340 Episcopal missionaries, the United States sent out 19, and England 312. The Methodists are credited with 279, of whom 74 are from America and 205 from England. In all there are 1,777 Protestant missionaries; of whom 533 are in India and Ceylon, 277 in South Africa, 217 in Guinea and the West Indies, 196 in the Islands of the Pacific and the China Sea, 133 in China and Japan, 132 in Western Africa, and 89 in Western Asia. The large number in Southern Africa and other British colonies includes many Episcopal pastors of feeble churches of English settlers, who are not really foreign missionaries."

**ITALY.** — The prospects are exceedingly encouraging in Italy for Protestant missionary labor. At Mentone, a place of much resort by English and Scotch people, the English Episcopal Church have recently erected two church edifices, in which the Gospel is preached every Sabbath, and the Free Church of Scotland have sent a missionary here, and has entered upon his work. When will the Methodist Episcopal Church follow the example, and establish a mission in that country?

**ELBA.** — Who has not heard of Elba, an island in the Mediterranean, for a season the prison of Napoleon Bonaparte? The population of the island is now about 20,000. Recently an effort was made to introduce the Gospel among this people, and it is now preached at three of its great centres.

"At Portoferraio there is a free church established five years ago; at Longone, a meeting of free brothers, conducted by the pastor of Portoferraio; at Rio, a Waldensian church. The Sunday-schools are two, attended by about 100 children; the two day-schools are attended by about an equal number. The number of true Christians is said to be about 200."

### GENERAL INTELLIGENCE.

#### CONGREGATIONAL.

Nineteen persons have united with the Congregational church in Brandon, Rev. Mr. Tuxbury's, on profession of their faith, since the middle of May; a part of the fruits of the recent religious interest in that place. Fifty-four persons in all have united with this church, on profession of their faith, during the present pastorate.

The effect of the late revival in East Boston is said to have been quite remarkable in leading several congregations interested in it to become dissatisfied with "professional" singing in public worship, and to turn with great enjoyment to the choral praise of the whole congregation. Such a change of taste and feeling is a not unlikely result of a genuine and general work of grace. — *Congregationalist*.

#### EPISCOPAL.

Since the introduction of the Envelope System into St. James's Church, Milwaukee, the Rev. J. Wilkinson (rector) says the annual income from the church, containing only seventy-eight pews, has for the last three years averaged nearly \$5,000. The pledges ranged from ten cents to ten dollars per Sunday. The people, once trained in the system of joining their "prayers and their alms" as an act of worship, will give for any other object with the same free and ready liberality. Evidence of this is afforded in this parish by their raising and paying out within the last fourteen months over \$38,000, without selling or leasing a foot of the new church, or even having resorted to a fair, or any other expedient.

The new Bishop of Montreal is a younger brother of Sir C. H. Oxenden, and a son of the seventh baronet. The family have been settled in Kent ever since the time of Edward the Third, in whose reign Richard de Oxenden was prior of Christ Church, Canterbury. — *News*.

#### PRESBYTERIAN.

A Presbyterian church was organized in Lowell, Mass., on the 23d of June. Rev. J. B. Dunn, of Boston, preached the

sermon. That this movement is well advised, appears from the strength with which it starts into life. The new church is composed of sixty members, exactly one half of whom were received on certificate, and the remainder on profession of their faith. Our Congregational brethren are planting churches of their order here and there in New Jersey and Pennsylvania, and perhaps on other Presbyterian preempted ground, and we feel no jealousy thereat. Doubtless they are willing to reciprocate and freely grant us where to stand upon the sacred soil of New England — where indeed we have never been total strangers. We are, at any rate, glad to see that Bro. Dunn is putting them to the test. Rev. William House of Londonderry, Rev. J. C. Nightingale of New York, and Rev. Mr. Robertson of Lowell, took part in the exercises. Lowell is a large manufacturing city, the Manchester of America, with a population of some fifty thousand people, and this is its only Presbyterian organization. — *Evangelist*.

The Presbyterian church in San Francisco, of which Dr. Scudder is pastor, are giving special attention to a Chinese Sunday-school. They have now 126 pupils and 58 teachers. At first it takes about one teacher for a pupil, and the size of the school is only limited by the ability to find teachers, as there is no trouble in getting scholars.

The Synod of the Reformed Presbyterian Church, at its recent sessions in Newburgh, N. Y., adopted the following resolutions, in reference to the irreligion of the nation, and the pending work of national reform: —

*Resolved*, That as a branch of the Christian Church, concerned for the honor of Christ, the welfare of religion, and the salvation of souls, we deeply deplore the irreligious character of the government of the United States. This nation has steadfastly refused an acknowledgment of the authority of God, of His Son, or of His law; there is no discernible regard for the will of God as the motive of its public acts; it habitually governs itself through a body of public servants, most of whom are irreligious, and many of whom are openly immoral; and these facts declare that however the Christian religion may prevail among the people, it can lay no claim to the character of a Christian nation.

*Resolved*, That this irreligion of the nation finds expression in the Constitution of the United States. This fundamental law contains no reference to the Supreme Source of civil authority, and acknowledges no higher law than the popular will; it excludes the name of God even from the oath which it prescribes; it virtually declares immoral and ungodly men eligible to all political trusts; it neglects to provide for the observance of the Sabbath by the departments of the government, so that such flagrant crimes as the recent sessions of Congress on the Sabbath, and the continual desecrations of that day by the Post Office Department, have the implicit sanction of the Constitution. In short, it leaves the government which it establishes, destitute of all Constitutional warrant for worshipping God, and with no Constitutional obligation to abstain from violating His law. The astounding growth of political corruption, defying as it does all rebuke and all restraint, is the natural fruit of a Constitution which ignores the foundation of all political morality.

*Resolved*, That such a Constitution cannot be accepted and approved by any Christian people without sin. We hold it to be the duty of every citizen of this nation to maintain an active dissent by refusing to incorporate with a government thus constituted. This we hold to be not only the course of rectitude, but the attitude of power. In no other way, we are persuaded, can the slumbering conscience of the nation be aroused and a public sentiment developed which shall, with God's blessing, accomplish in this land a thorough civil reformation.

*Resolved*, That we hail with gladness the efforts which have been made by Christians of all denominations in behalf of certain proposed amendments to the national Constitution. We accept this movement as evidence of increasing sensibility to the guilt and danger of national irreligion, and we pledge ourselves to cordial, prayerful, and self-denying cooperation with it.

#### ROMAN CATHOLIC.

**AN IMPOSING CEREMONY.** — A chime of bells, 43 in number, were "blessed" at the Buffalo Roman Catholic Cathedral on Thursday of last week. The bells were decorated with flowers and hung in an aisle of the cathedral. The Right Rev. Bishops Ryan of Buffalo, McQuade of Rochester, Farrell of Hamilton, Ontario, and Lynch of Toronto, Ontario, participated in the exercises. One hundred priests of all grades, in full robes, occupied seats in the sanctuary. The ceremonies commenced at 10 o'clock in the morning, and closed at two o'clock in the afternoon. We are told that "the Right Rev. Bishop Ryan sang the Pontifical High Mass, and Bishop McQuade preached an appropriate sermon. The bells were first baptized with holy water by the Bishop, anointed inside and out with holy oil, incense burned under them, each blessed by Bishops McQuade and Lynch, and at the conclusion sounded three times by the Bishops and sponsors, and christened." This is the largest chime on this continent, and the third largest in the world. They were ordered six years ago by the late Bishop Timon, and cost \$50,000. The largest bell weighs 4,300 pounds, and the smallest 25 pounds.

**ANOTHER MARY ANN SMITH CASE, NEARLY.** — It is high time that Americans ceased to boast of their freedom to worship God after the dictates of their individual consciences in this country. This provision of our General and State Constitutions is becoming a dead letter. It is inoperative here in New York to-day. And at Buffalo, lately, a young woman, named Ellen Mannie, a domestic, nineteen years old, was converted at a Methodist meeting, whereupon her parents tried every means of decaying her home, that they might get her in their power; but she feared them, and would not go. At length they procured a warrant for her arrest. They asserted that she was but seventeen years of age, and under her father's control. She gained permission to retire to her chamber, when she leaped from the window upon a back shed and escaped, and is now where her persecutors cannot find her. It is believed that the intention was to confine her in a nunnery.

Another blow has been struck at ecclesiastical domination in Austria. The Minister of Public Worship has addressed instructions to the governors of the provinces, pointing out that when priests are confined in clerical houses of correction by their bishops, the episcopal sentences are valid only so far and so long as the condemned priest voluntarily submits to them.

#### THE CHURCH AT WATERVILLE, MAINE — AN URGENT CASE.

Will you allow me a brief space in THE HERALD, to correct some impressions that have been made by the statements of certain newspaper-writers in reference to our church enterprise at this place?

It has been pretty generally understood that Bro. R. B. Dunn was building the church. As it has been put in some of the papers, the inference is that he was going to make the society a present of the church; as it has appeared in others, the inference might be that he was acting as agent for the society, advancing the money himself, with the understand-

ing that the society would reimburse him in due time. The facts are as follows: —

Some years since, at different times, the Methodists of Waterville have agitated the matter of building a church, but could agree upon no plan. For a series of years they had no regular preaching.

In '67 the Presiding Elder furnished them with a supply; in '68 they were supplied from the Conference. The subject of church building was revived, some wishing to build a cheap chapel, or vestry, others wishing to build larger.

In October 1868, it was decided to build a free house. A subscription paper was put into circulation, and some \$4,375, were obtained, Brother Dunn heading the list with \$3,000.

Bro. Dunn voluntarily became responsible for the building of a church, which will cost, including the furniture, some \$16,000. This he did with the expectation that the society would heartily cooperate with him so far as they were able, hoping also that others outside of the society would aid in the enterprise. The church is to be a very good one in every respect. The vestry, class-rooms, &c., are large, airy and pleasant.

The vestry is finished. Operations on the house have ceased for a time; and the Society most reluctantly concluded that to build such a house in this place, free, was impracticable; consequently the Trustees have decided, since Conference, to change the plan and build a pewed church. The house will contain sixty-six pews, the average price of which will be \$210. Bro. Dunn has subscribed for twenty pews (nearly one third of the whole number), besides giving the lot, which cost him \$550. He will also give largely towards furnishing the house, giving, doubtless, not less than \$5,000, in all. Another brother has subscribed for three, another for two, others for one each. In our whole society, and among our friends here, we can possibly dispose of from thirty-five to forty. This is all that we can hope to do. Our members are willing, and more than willing, but most of them are poor. We now worship in the Town Hall. We have a good congregation, an excellent Sunday-school, and our social meetings are well sustained. This is a large and beautiful village, one of the most so in the State. It is the seat of the "Colby University." Two railroads pass through it; and a large business in the way of making and repairing engines and cars for the Maine Central is done here. A "Water Power Company" has recently been formed, and a dam across the Kennebec, at great expense, is nearly completed. The village presents a rare combination of attractions.

This is good soil and good air for Methodism; all we want now to give us a good standing is a home. And in order to this we must have help from abroad. Bro. Dunn is giving nobly, but does not feel willing to give more than the sum named above. He intends to finish the church according to agreement, and we can have the occupancy of the vestry as soon as we obtain subscriptions sufficient to secure him.

Some tell us we have undertaken to build too large; and in justice to the society, I ought to say that that is the general feeling here. But we have gone too far to change our plans now.

Furthermore, I think, when the house is completed, it will be generally conceded that it is just what we want. Most all of our flourishing churches are enlarging and beautifying their houses of worship.

Our society here might, for the present, be accommodated in a less expensive edifice. I believe in a few years it will demand as good a one as is now building.

A failure now is a failure for all coming time. We cannot expect much aid from other societies of the place. Methodists of Maine, Methodists of New England, will you help us? Bro. Holman Johnson, of Wayne, has set a noble example by subscribing for a pew. Others have subscribed smaller sums. The society needs to own a number of pews to rent to those who are too poor to buy one; moreover, if we expect the students of the University, coming from Methodist families, to attend our church, we must provide them with accommodations on as liberal terms as do our sister churches — gratuitously. Small sums will be devoted to this purpose.

If I could make my words felt as I feel them; if I could help you to see how it is life or death with us; if I could get you to feel a tithe of the burden that rests upon our hearts, you would certainly help us, even if it cost you some self-denial. Again I ask, will you come to our rescue? Brethren in the ministry, brethren in the membership, give us your sympathy, your prayers and your money. When we have grown strong we will help the weak.

Remittances can be made to the subscriber, or to E. R. Drummond, esq.

A. S. LADD, Pastor.

WATERVILLE, June 28th.

The above statement of facts and circumstances, relating to the house of worship now in process of erection at Waterville, has been read in my hearing, and having been acquainted with the movement from the beginning, I fully indorse it as correct; and would earnestly commend the enterprise to the Christian sympathy and liberal patronage of all the lovers of our Zion.

GEO. WEBBER.

#### A GOOD INVESTMENT AND A GOOD WORK.

If a Christian man had an opportunity to invest his money where it would be perfectly safe, procure the ordinary income, and, at the same time, accomplish a good work for Christ's cause, would he not prefer such investment to one of a mere



business character? Just such an opportunity as this is now presented by the Management of the Church Extension Society. The safety of the investment is assured by the fact that the Society, with no business indebtedness to speak of, has an annual income from collections of over \$50,000, bonds and mortgages amounting to over \$40,000, pledges on the Loan Fund to over \$100,000, all of which will be constantly increasing; and the whole amount obtained by loan, together with receipts on Loan Fund, will be secured by bonds and first mortgages on the churches to be assisted or relieved by the Society, to say nothing of the fact that the Society is incorporated into the economy of the Church, and the faith of the Church is pledged to its support. The prompt payment of the interest semi-annually is assured by the receipts on annual collections and the interest received by the Society on loans it may grant. The latter will be made equal, in the end, to the amount of interest paid by the Society.

The good work accomplished will be, in assisting churches now weak, but that, with aid, will be made strong, at a very important period in their history. There are hundreds of churches all through the country seeking relief through the Society, whose wants could be fully met by a loan of a few years at a reasonable rate of interest; and, if the work in which they are engaged could be immediately accomplished, their strength would be sufficiently augmented to enable them promptly to pay the interest, and, within a few years, the principal of the loan obtained. There are multitudes of these cases in which it is believed that one dollar now can be made worth more than two a few years hence. It is this consideration, mainly, that has induced the Management of the Church Extension Society to adopt this method.

The bonds are now ready, with coupons attached, on which the interest can be procured at sight every six months, and can be had upon application to the Corresponding Secretary, 1018 Arch St., or of the Agent, Rev. C. C. McCabe. Each bond is carefully registered, so that if it should be stolen or lost, payment could be at once stopped and a duplicate obtained.

We most earnestly recommend this investment as, in every respect, for safety, prompt payment of interest and principal, equal to any that is offered in the market, and that has the additional advantage of doing a great and good work at an important period for the Church of Christ.

### Our Social Meeting.

PORTLAND HARBOR.

A sister, A. F. T., thus describes her home on Peak's Island, in Portland Harbor:—

Peak's Island is about three miles in length, and two in width, and contains about three hundred inhabitants. Its centre is raised to a fine fertile table-land, upon which stands our island church. Its eastern side partly woodland, and partly wild and rocky, slopes down to the Atlantic, whose waves in befitting wildness roll back their ceaseless surges upon these "cold gray stones."

It is early morning now, and our beautiful harbor is unruffled by sail or breeze, while its placid bosom mirrors the landscape on either hand, as clearly as an inland lake. Upon the right and left stand forts Gorges, Scammel, and Preble, — sentinels guarding the ship channels from foreign invaders. Directly in front is Portland, like a gem in the bay, appearing in its full length of two miles, and reminding us of that verse of Longfellow, who, while hymning memories of this his native city, says:—

"I can see the shadowy lines of its trees,  
And catch in sudden gleams,  
The sheen of the far surrounding seas  
And islands that were the Hesperides  
Of all my boyish dreams."

"I remember the bulwarks by the shore,  
And the fort upon the hill;  
The sunrise gun, with its hollow roar,  
The drum-beat repeated o'er and o'er,  
And the bugle wild and shrill."

The extent of the great fire is marked by the limit of the overtopping trees. Though the vacancy appears well filled with buildings, the absence of these stately trees is a sad memento of that destructive Fourth of July. It is interesting at this hour to watch the curling smoke beginning to rise from all parts of the city, and listen to the increasing din of business, until it sounds over the water like a continuous roll. Just now, curving around the east end, is the morning train of the Grand Trunk, screaming and puffing with its burden from the great lakes. Far and wide toward the north and east, stretched out in quiet beauty, appears almost every variety of country scenery.

"Thou shalt gaze, at once,  
Here on white villages, and dith, and herds,  
And swarming roads, and there on solitudes.  
Thou shalt look  
Upon the green and rolling forest tops,  
And down into the secrets of the glens,  
And streams, that with their bordering thickets strive  
To hide their windings."

At the distance of seventy miles, upon an air line, arises the snowy summit of Mt. Washington, clearly shimmering in the morning sunlight, while upon the tops of its lesser sisters, it is not yet sunrise.

Not least in the prospect appears the beauty of these verdant islands, which lie along the coast as far as eye can reach. Close to our right are two small islands, romantic in appearance, though not in the name they generally bear, — Hog and Little Hog, which last means Pig, I suppose. Some lovers of appropriate names, however, coming from "up town," met upon these islands some years ago, and with speeches, songs, and sentiments, and a libation to the genius loci, gave them the name of Diamond Isles, from Diamond Cove, a beautiful inlet toward the northeast, noted for its picturesque surroundings. Toward the left is Howe's Island,

upon which is situated Fort Scammel. Farther left is Cushing's, which in some respects is the queen of the islands. Portions of it toward the ocean are rough and rugged, while other parts consist of green, sunny hills, and willow-shaded glens sloping down to an enchanting beach, which is partly shaded by huge willows, affording an inviting retreat to the thousands that pay their annual visits to these haunts.

At the eastern end of this island is the far-famed old White Head, — a huge rock rising perpendicularly seventy-five feet from the level of the sea. From the island its summit is easily reached, from whence, after a storm, it is wildly grand to watch the mountain waves dash and break around its foot, sending up their lofty and magnificent spray around the form of this hoary giant, that, unmoved, has withstood the wrath and fury of ages.

Among those appropriate Indian names, so frequently found in Maine, is Casco, meaning "a resting-place," which is well understood by mariners, as they come pouring within the bay before a storm, to find a "resting-place" of safety from the dangers without. One is well paid, to arise at dawn, and watch three or four hundred schooners, sometimes anchored within the harbor, as amid the clangor of a thousand voices the forest of masts is rapidly changed to an army of moving sails, all pushing for the ship channels, to the broad ocean beyond, from whose blue depths the sun seems just emerging, which strikes these whitening sails with beautiful effect.

Indeed, it seems to me, that to one who loves to hold communion with Nature in her thousand forms, no place can be found more attractive than these islands. Here, by sunlight and moonlight, appear the beauties of country and city, upland and lowland, inland and sea, of sunrise from the ocean, and sunset among the hills.

A good brother asks a question which we join with him in wishing that some of those to whom he refers would answer.

It is often said (and 'tis a good rule to live by) that Christians should never do anything they cannot ask the blessing of God upon. Now I would like to ask one question. As we are commanded in the Word of God, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to His glory," can a Christian minister smoke his cigar or pipe, and ask God to bless him in so doing? and can he feel that it is for His glory? I wish some of our pastors, who are fathers in Israel, would answer this question.

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

**SUMMER TREATMENT OF FRUIT-TREES.**—It is generally better to let trees in the orchard alone after the spring or early summer pruning, but it often happens that dwarf apple, pear, and other trees in small gardens need looking after just about as much as the grape-vines. When the space is limited, and the trees are planted near together, the new shoots must be pinched in after they have made a few inches of growth. If a tree is very thrifty, and it occupies all the space that can be allowed to it, and it is desirable to bring it into fruit bearing, then it should be subjected to the same process of having the ends of the new shoots cut or pinched off. This will especially apply to dwarf apple and pear trees. There are other modes of inducing fruitfulness, such as bending down the branches, pruning the roots, and sowing the land to grass, to check the growth.

Peach-trees are improved by a thorough pinching in of all new shoots after they have made ten inches or a foot growth. Those not fully acquainted with this way of doing things should try the experiment on a small scale and work along as experience may suggest.

**THE FLOWER-GARDEN** should not be forgotten even though it is haying-time. There are odd hours when the owner can pull out the weeds, or if that cannot be done, set the hired man or boys at the work. If such help is not available, let the young ladies of the household engage in the work. What more honorable employment than this? Did not our kind Father place Eve with Adam in the garden to keep it? We can hardly overestimate the value of flowers and flower-gardens, especially where there are children. It seldom happens that those who cultivate flowers turn out to be bad men or women. Flowers have a softening, humanizing influence on our natures. Flowers have been given to us to enjoy, and let us make the highest and best use of the blessing.

The garden, to give satisfaction, must be kept in good condition; no weeds should be allowed within its limits. Stir the soil occasionally for the benefit of the plants. Stake up the gladiolus, dahlias, and whatever will be likely to be injured by the wind. If transplanting is to be done, perform the work towards night, and better just before a rain. If the garden has not been properly dressed and the plants are small and lack vigor, just hoe in a little superphosphate around them and it will give them a good start. Take a little pride in having a good flower-garden, and the blessing of all, even the traveller who may happen to pass that way, will rest upon you.

**WORK FOR THE SEASON.**—HAYING of course. Secure the crop as fast as possible.

**HOEING** is nearly or quite as important. Don't let the weeds ruin the crop, even if extra help has to be obtained. Where the corn looks small and the field was not highly dressed, put a little ashes, superphosphate, or something of the kind around the plants before the last hoeing.

**VINES.**—Squash, melon, and other vines, if not already hoed for the last time should be, and thinned out. Don't leave over three or four plants to a hill.

**FLAT TURNIPS** may be sown any time this month with a good prospect of a crop. The Purple Top Strap Leaf is

a good variety. If there is an old strawberry-bed that is to be turned over, that will be a good place for this crop.

**GRAPE-VINES** will need attention. If too many bunches have set, now is the time to cut out the weakest. It injures a vine very much to over-bear.

**STIR THE SOIL.**—It is of the highest importance, and especially in the time of drought, to stir the soil frequently. We know that all crops are benefited, and some greatly so, by frequent hoeings, or even by the free use of the cultivator. It is true that there comes a time with nearly all field crops when to run the cultivator between the rows might do more harm than good, but up to that time great benefit will be derived from the frequent stirring of the soil. In dry weather the crops on the soil that is well stirred always stand the best; they seem to get the benefit of all the dews and showers.

**FODDER CORN** should be fed night and morning when the feed is short in the pasture. Cut enough at night for the evening and morning feeding. Don't give the cattle too much, for they are sometimes inclined to waste it. It is usually better to tie the cattle up and feed it to them, for in this way there will be less waste. It is much better to feed corn-stalks to the cattle than to turn them into the mowing fields to crop them so closely as to injure them for the next year.

**WEEDS.**—If any weeds should be neglected and be allowed to go to seed, it is better to mow them and rake them off so that the seed will not drop, or hoe them up and carry off. No person should cultivate more land than he can take good care of, for by slovenly management he may not only injure himself but all his neighbors. See that no vile weeds are allowed to harbor about the nooks and corners of fences.

**THE LADY OF THE LAKE STRAWBERRY.**—This variety was originated by the late Mr. Scott of Brighton. It is an enormous bearer of good size fruit. The color is good, being bright red. The berry is somewhat rough in appearance, a little irregular in form, firm and of fair quality. This is not a variety that we can highly recommend for home use, because the quality is not good enough, but for market it must be valuable if it yields with others as it does on the farm where first raised. We have been informed by Mr. Scott, the son of the originator, that as many as six thousand three hundred quarts have been raised on an acre, which is as great a yield as we ever knew of the Wilson, while it is of much better quality than that variety. The foliage is good, makes runners freely, the fruit stalks rather long, and the berries hull easily, which is a great advantage, for though it is getting to be the fashion—and a good fashion it is—for the market gardener to take the berries to market with the hulls on, still some one must do the work before they can be eaten. On the whole, we should advise those who raise for market to give this variety a trial.

### The Righteous Dead.

Mrs. CLARA MCCracken died at Natick, Mass., May 1, 1869, aged 20 years.

Sister McCracken was a victim of that New England scourge, consumption. But death's approach did not alarm her; calmly she met him. With a cheerful heart, and a conquering faith, she took leave of loved friends, and quietly passed to the world where

— "pain and death  
Are felt and feared no more."

In hope she awaits the joyful hour when this corruptible shall put on incorruption; when this mortal shall put on immortality; when death shall be swallowed up of life. H. LUMMIS.

In Pittston, Me., June 25, ABRIE H. TROTT, aged 23 years, —

"Passed through glory's morning gate,  
And walked in Paradise."

She was converted at Newcastle Camp-meeting six years ago, and experienced the blessing of perfect love afterwards, and walked in its glorious light till, amid excruciating pain and holy triumph, she went to meet a father, mother, and brother in glory. Earth mourns, but heaven is glad.

Died, in Cohasset, June 24, of scarlet fever, CLARA EVA BUTTERFIELD, youngest daughter of John C. and Mary Butterfield, in the 11th year of her age.

A great sorrow, but a patient one; an ardent lover of the Sunday-school, and we trust of Jesus; beloved by a large circle of friends, and sincerely mourned by all who knew her.

Sister EMMA O. BELKNAP died in Holliston, Mass., June 15, aged 49 years.

For thirty-five years she was a member of the M. E. Church, and adorned her Christian life with the ornament of a meek and quiet spirit. The last year of her life was one of constant suffering, but she bore it with that fortitude and cheerfulness which the grace of God alone imparts. The patience of hope was beautifully illustrated in the closing weeks of her probation. Inspired with cheering views of the recompense of reward, she often sang, in hours of bitter pain.

Holliston, Mass., July, 1869.

LYSANDER B. BATES died of hemorrhage of the lungs, at East-hampton, Mass., June 5, 1869, aged 27 years.

In 1865 he became a member of the M. E. Church. "Four years ago," said he, "I gave my soul into the keeping of Jesus, and have never taken it away." He was mild in his manners, forgiving and charitable in his feelings, hopeful and cheerful in his sickness, and confident of a mansion in heaven, the glories of which he anticipated. Solicitous for his friends, he expressed a willingness to die, to bring them to Christ; and being called without the opportunity of giving his farewell warning, his wish, so earnestly expressed, appeals to them from his silent lips, "Be ye also ready."

CHAS. T. JOHNSON.

BENJAMIN BEAN died in Milan, N. H., April 15, aged 90 years and 4 months.

He was converted at the age of 15 years, and joined the Methodist Church. For some time he filled the office of a licensed exhorter, and from the day of his conversion till his death his spiritual life was a constant growth and ripening for eternity, and when death came, he was ready to enter into that rest that remaineth for the people of God.

H. B. M.



## The Secular World.

## REVIEW OF THE WEEK.

We thought we could scarcely get through the summer without a touch of his temper. The past few days we have had some exceedingly hot hours, the thermometer getting up into the nineties, and in more southern latitudes up into the hundreds. We have not heard of any cases of sun-stroke in our immediate vicinity: but in New York, and elsewhere, there were a number.

Another frightful accident occurred on the Erie Railway, at Mast Hope, Delaware division, at about 12 o'clock on the night of the 15th. The night express train, says one account, came in collision with a freight train that was not switched far enough up the siding to entirely clear the track. The train struck the end of the freight train, and the engine, tender, baggage-car, one passenger-car, and a sleeping-coach, were thrown off the track, and smashed out of all shape. The splinters coming in contact with the fire of the locomotive, a conflagration ensued, which resulted in the destruction of seven cars, and the burning to death of at least six passengers. A rigid investigation is to be made into the cause of the accident, and the guilty person or persons will be held to a strict accountability. It is said the engineer of the express train has disappeared; but if we are correctly informed, the blame seems to attach to those who had charge of the obstructing freight-train. A special train on the Kansas Pacific Railroad, with an excursion party of eastern railroad men, broke through the bridge, on the morning of the 14th, near Lawrence, Kansas; two men were instantly killed, and a large number injured. A collision of freight trains occurred on the Chicago Pacific Railroad, west of Peru, on the 16th. About eighteen cars were smashed; nobody hurt. The passenger-train, on the Union Pacific, met with an accident about 450 miles from Omaha, in consequence of the washing away of the embankment. Several cars were demolished, two men killed, and several wounded.

A terrible tornado swept over Lexington, Mo., on the 16th, tearing up trees, houses, fences, and everything above the surface of the ground.

Floods in Texas have so swollen the Guadalupe River, that the entire valley is overflowed, and it is feared that much of the crops of Gonzales County is destroyed. Every flouring-mill, woolen factory, and bridge, on the Comal River, were swept away.

A number of women held a Suffrage Convention in Saratoga, last week. Addresses were made by Mrs. Wilbur, Miss Anthony, Rev. S. J. May, Mrs. Burleigh, Mrs. Norton, and others, after which a collection was taken up.

The New Hampshire Editors and Publishers, with invited guests from Massachusetts and elsewhere, had a Convention in the vicinity of Lake Winnepesaukee, last week. They had a good time, and we hope they remembered the poor scissors and paste-pot men, who can't go to conventions on lakes, or anywhere else. Rev. T. H. Miller, of the *Portsmouth Chronicle*, one of the oldest knights of the quill in the State, made an address, and Mr. G. A. Marden, of the *Lowell Courier*, read a poem. "Not for Joe" was sung, and several dinners and excursions enjoyed.

In Europe, though on the surface everything looks as well as usual, yet there are evidences of a deep and wide commotion, to the close student of affairs. A storm may burst over France at any time, and Spain is far from being in a settled condition.

The Earl of Derby, and forty-seven other peers of the British realm, have entered a protest against the Irish Church Bill, on the ground that it looked to the severance of the Church and State, a project unrecognized by any country in Europe. The adoption of the bill would encourage the designs of those who want such severance throughout the kingdom, together with the resumption of grants, and the confiscation of property. The protest further states that the passage of the bill was a violent stretch of the powers of Parliament, and shakes confidence in all property, and especially that resting on parliamentary titles. It sets forth the impossibility of putting the disestablished, disendowed Church on the footing and organization of the Catholics, and that this grievance will alienate the Irish Protestants from the support of the throne, and stimulate the demands of the Catholics.

The *Times* of July 16 has an editorial article on the action taken by the House of Commons. It says: "The bill will go back to the House of Lords almost in its original shape. The Commons have decided that the amendments adopted by the Lords are inconsistent with the bill, and there is no reason to believe that the Commons will surrender. If the Lords persist, a collision must ensue, which will result in a popular agitation, and a renewal of the measure, with a fiercer determination to carry it through."

At Lurgan, in Ireland, on the 12th, an Orange mob was pelted with stones. They retaliated by utterly destroying seventeen houses occupied by Catholics. The woodwork and furniture of the

buildings were then carried into the street, and burned. Order was restored, at the latest advices. At Newry, the Orange hall was attacked by Catholics. The occupants fired on the assailants, who were driven away, leaving three men badly wounded.

**NEWS NOTES.**—A man named Wilson has confessed to complicity in the Ocean Bank robbery; but his story is discredited. — Gov. Walker, of Virginia, was serenaded at Binghamton, N. Y., on the 16th. — President Grant left Fortress Monroe, on the 16th, for New York. — A portion of the Eighth Cavalry attacked a band of Indians, near Weckenburg, recently, and nine savages were killed, and one soldier wounded. — Mr. William Winthrop, U. S. Consul at Malta, is dead. — The remains of a Protestant Spanish lady were interred, on the 13th, in the general cemetery of Madrid. Nearly two hundred Spanish Protestants were present. This is considered a great act of toleration in a Catholic country. — Bishop Linz, of Vienna, for uttering seditious doctrines, has been sentenced to three months' imprisonment, and won't accept imperial clemency. — Mr. Stedman, U. S. Consul at Santiago de Cuba, died in that city on the 6th. — Hon. Mr. Rose is about to retire from the Canadian Cabinet, and Sir J. A. McDonald, or Sir G. E. Cartier, succeeds him as minister of finance. — The Orangemen of St. Catherine's, C. W., celebrated the 10th. Everything passed off peaceably. — New York is asking for a Jubilee to celebrate the completion of the Pacific Railroad. — Messrs. Bright and Forster have concluded not to withdraw from the London Reform Club. — The Serbian Government has declared the equality of all citizens. — The Cuban news is unimportant. — A great drought is reported in the West Indies. — It is thought probable that several of the leading financiers (?) of Wall Street will be indicted for usury. There would be few left, if all had their deserts. — A colored Educational Convention met at Louisville, Ky., last week. — United States 5-20 bonds in London are 82½. — Gold in New York 136½. — The new French ministry has been appointed, with M. Chasceloup as President of the Council of State and M. Auvergne as Minister of Foreign Affairs. The opening of the Suez Canal will take place on the 17th of next November. — The Austrian Emperor received delegations from the Imperial and Hungarian Reichsraths on Saturday. — The Spanish Cortes has adjourned until October. — Mr. Shelbarger, our new Minister to Portugal, has been officially received by the King. — Russian bishops have been prohibited from attending the Ecumenical Council.

## GOSSIPGRAPHS.

— Lord Derby cleared \$245 by his translation of Homer. He would have made more at wood-sawing. It is all nonsense to expect to supersede Pope's translation. It is the best, after all.

— Snails in Kentucky have learned to chew tobacco, and are rapidly diminishing the supply for their human exemplars. Three "critters" now use the "vile" — caterpillar, snail, and man.

— An abandoned city with fine buildings, evidences of high agricultural prosperity, and extensive facilities for mining, has been found on the northern border of the State of Sonora.

— On opening a vault in Cracow, the remains of Casimir the Great were discovered. A crown and sceptre were also found in the tomb. Casimir was the last of the Piast dynasty which ruled over Poland in the fourteenth century.

— The following are the concluding stanzas of Holmes's poem, at the Halleck Monument dedication:—

"Gone not our Foot dead!  
The stars shall watch his bed,  
The rose of June its fragrant life renew  
His blushing mound to strew,  
And all the tawny throats of summer swell  
With trills as crystal-clear  
As when he wooed the ear  
Of the young Muse that haunts each wooded dell  
With songs of that 'rough land' he loved so long and well."

"He sleeps; he cannot die!  
As evening's long-drawn sigh,  
Lifting the rose-leaves on his peaceful mound,  
Spreads all their sweets around,  
So, laden with his song, the breezes blow  
From where the rustling sedge  
Frets our rude ocean's edge  
To the smooth sea beyond the peaks of snow,  
His soul the air enshrines, and leaves but dust behind!"

— "There is no truth in men," said a lady, in company. "They are like musical instruments, which sound a variety of tunes." "In other words, madam," said another lady, "you believe that all men are lyres."

— Ten thousand dollars' reward is offered for the body of Sam Hildebrand, a notorious Rebel outlaw, who is said to have murdered eighty persons in Missouri and Arkansas. It is reported, however, that he is dead.

— A California Yankee has invented an aerial navigator, by which he expects to come East in twenty-four hours. Let him come, by all means.

— The New York *Evening Mail* calls the people of Lynn lianets.

— Richard Realf, "old John Brown's" right

hand man at Harper's Ferry, has been appointed an Assistant Assessor of the Internal Revenue in the District of Edgefield, South Carolina.

— The West has experienced an earthquake lately.

— The Dumases voted for the Radical candidate, in the late French elections. Mr. Beecher announces that he will not lecture next winter. We have had a visit from Miss Edmonia Lewis, the distinguished colored sculptress, whose studio is in Rome. She is here endeavoring to interest parties to enable her to furnish Harvard with her bust of Longfellow. Miss E. is a bright and handsome young lady. Bayard Taylor's Gettysburg Poem is a fine production. Tennyson has gone touring in Switzerland.

— The following direction was on the trunk of an immigrant who passed through Boston, lately:—

BOOTHMALTAKAPTINHAINENBORD  
AMERIKA STATE OF WISCONSIN COUNTRY  
VONTULEC CITY WOUFON  
TEALTO  
HG

— The *Pall Mall Gazette* says a remarkable discovery of ancient human skeletons has been made in Dordogne, France, belonging to the mammoth period of the earliest quaternary, and of such interest that the French Government have sent M. Laporte, the distinguished paleontologist, to make a report of the subject. He records that the bones of five skeletons have been discovered; and that they belong to some gigantic race, whose limbs, both in size and form, must have resembled those of the gorilla. But the simian origin of man must not be inferred from these analogies, as the skulls, only three of which are perfect, afford testimony fatal to this theory, having evidently contained very voluminous brains. The skulls are now in the hands of a committee of savans, who are preparing an exhaustive craniological report.

— The largest rose-bush in France is at Toulon. It covers a wall seventy-five feet long by eighteen in height, and near the root measures two feet eight inches round. In the months of April and May it produces 50,000 roses.

— It has been computed that were all the energy exerted during twenty-four hours by the heart in propelling the blood to be condensed into a single effort, it would have power enough to throw a ton of iron 120 feet into the air.

— Distressing reports, not yet authenticated, have reached St. Louis, according to which Professor Powell's exploring expedition has been lost while descending the Canyon of the Colorado.

— Color blindness was the cause of a late railroad accident in England. The engineer mistook the signal, and was found to be unable to distinguish a red from a green light.

— A few weeks ago an elegantly-dressed lady drove up to the house of a gentleman at Enghien, near Paris, and, presenting herself as the Queen of Spain, intimated her desire to rent the house. Her manner was that of an insane person, and it turned out that it was the widow of the late Emperor Maximilian, who had temporarily escaped from her attendants.

## COLLEGE HONORS.

Bowdoin.—D. D.—Rev. G. W. Field, of Bangor; Rev. H. Stebbins, of San Francisco; Stephen Allen, and Frederick Gardiner. LL. D.—J. G. Kohl, of Bremen; Governor J. L. Cumberland, and the Hon. N. Cleveland, of Topsfield.

Tufts.—D. D.—Rev. R. Fiske, Jr., President of St. Lawrence University.

Gettysburg College.—D. D.—Revs. P. Sahm, O. O. McClean, and B. B. Hamlin. D. Ph.—Prof. H. E. Geiger, of Wittenberg College, Ohio, and Col. Benj. Ayrcrigg, of Passaic, N. J.

Western Reserve College.—D. D.—Rev. O. A. Lyman, of Cleveland; Rev. J. F. Bingham, of Maine. LL. D.—Hon. A. F. Perry, and Prof. T. A. Thatcher, of Yale.

Marietta.—LL. D.—Hon. Chauncey N. Olds, of Columbus, Ohio.

Princeton, N. J., held its 192d Commencement on the 30th ult. D. D.—Rev. John McNaughton, Ireland; and John Crowell, Delaware. LL. D.—Rev. William Adams, New York; President Charles L. Eliot, Harvard College; Prof. Henry B. Smith, New York; Hon. Martin Ryerson, N. J.; Rev. Wm. B. Sprague, of Albany; and Gen. Benjamin C. Howard, and Daniel Weich, Maryland.

Olivet, Mich.—D. D.—Rev. Edward Taylor, of Binghamton.

Columbia College, New York.—115th Commencement, June 30. Honorary D. D.—Rev. Mr. Breck, Wilmington, Del.; William B. Ketchum, St. Andrews, N. B.; John C. Smith, Flushing, L. I.; Theodore A. Eaton, New York; and Thomas W. Humes, Knoxville, Tenn.

Marietta College conferred D. D. on Hon. Chauncey N. Olds, of Columbus, O.; and Miami the same degree on W. H. Groesbeck, of Cincinnati.

The Presidency of the Ohio Wesleyan University has been tendered to both Dr. McCabe and Prof. Whitlock, of the Ohio Wesleyan University.

Knox College, Ill.—D. D. on Rev. J. E. Roy, "Pilgrim" of the *Independent and Congregationalist*.

In the Wesleyan University, at Middletown, prizes have been awarded to the senior class, as follows: Olin Prize (English Composition) to C. T. Winchester; "honorable mention" of W. F. Crafts and J. E. Richards. Pierce Prize (Natural Science) to J. D. Weeks. Wise Prize (Moral Science) to J. E. Abbott, H. S. Carhart, and C. T. Winchester.

## Commercial.

MONDAY, JULY 19.

Money continues scarce, although there is a more cheerful feeling in the market under the impression which prevails that the pinch is about over, and that a more tolerable, if not an easy market, will soon be the order of the day. The banks generally appear to be improving their condition, and the current demand is not specially large, but the accumulated applications of their own customers have to receive attention, and thus far they have proved sufficient to absorb the most of their funds, so that outside borrowers still find great difficulty in getting accommodation, even where they have Government bonds to offer as collaterals. Call loans are still quoted at 7 per cent., with very little money available even at that rate or any other. Discounts still move slowly, rates ranging from 7 to 7½ for favored depositors, and 8 to 10 for outside paper.

General trade the past week has been dull, and the market for domestic manufactures has ruled dull.

The transactions in Upper Leather the past week have been quite large, but the sales have only been effected by a concession on the part of holders.

Wool has been in fair demand, and there is less disposition to make concessions than we noticed last week.

The Flour and Grain market exhibits a decided improvement, and prices are steadily advancing, with a good demand from speculators and for export. Produce of all descriptions has ruled dull, although to-day there is more inquiry for Cheese, and fine factories are scarce.

Provisions are in light stock, and with a steady demand from the retail trade, prices are very firm.

Government bonds were rather inactive at the opening, but subsequently improved. The latest quotations are:—

6's 10-40's  
81 121 121 121 121 121 121 121 121 121

Anthracite Coal has been put up to \$11 retail. Cotton has been steady, with no change in prices. No change in Fish. For Flour there has been a very good demand from dealers and speculators. We quote superfine, \$5.50@5.75; common extra \$4.60@5.00; round hoop shipping extra at \$6.25@6.50; family and bakers' brands at 6.50@7.50; family brands of white wheat Michigan, Indiana and Illinois Flour, at \$7.50@8.25 per bbl, with a few choice and fancy brands as high as \$9.75 per bbl.; common St. Louis brands \$7.50@8.50; family brands St. Louis \$9.00@10; the outside price for choice brands. Corn firm. Sugar without change. No change in Butter. Choice lots of Vermont and New York, 35¢@36¢. Cheese, New York and Vermont, 8¢@13 cents, and Worcester County 12¢@15 cents. Eggs firm, at 30 cents for Eastern.

## The Markets.

## CAMBRIDGE MARKET.

Our Northern farmers have now really made a start for this year's campaign by an increase in supply. This morning there was more than three times the number of Cattle, as represented last week, and over 1,000 more Sheep. All that was wanted, was to see more buyers present. C. T. Houghton has got 200 head of good Cattle in the country, which are to be taken to this market, and other dealers report plenty good Cattle in the country, ready to start. Trade was decently fair. Prices ranged nearly on a par with last week; if any change, inclined to favor the buyer.

Sugar.—The call for Sheep and Lambs has improved slightly, and this call was promptly met by an increased supply. Some of the butchers wanted to be remembered, when dealers were buying for another week. Fair disposal made of arrivals to-day. The most of the lots were sold early, at prices fully equal to last week. C. W. Bailey bought of New York drovers some five loads on their way to market, which, in connection with his own, made an aggregate of 1,100 head which he handled this morning. Considerable many lots were sold on commission.

## BRIGHTON MARKET.

A thrifty, healthy market. Good Cattle, quick sales, and small profits, were the noted points. The supply from the Western country holds good, rather beyond the expectation of not only the buyers, but the dealers themselves. Some of the Cattle that come to our market show the good living they have been subject to. Prices to-day on good Cattle were as high as last week. At the close some of the poorer grades were turned out at a fraction off.

## CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for Zion's Herald, by GEORGE J. FOX, for the week ending July 16, 1869.

Amount of Live Stock at Market.

This week..... 2,701 Cattle, Sheep and Lambs. Swine. 5,971  
Last week..... 2,270 7,615 4,900

Prices of Market Beef.

Extra, \$13.00@13.50; first quality, 12.25@12.75; second quality, \$11.00@11.50; third quality, \$9.50@10.75.

Prices of Store Cattle.

Working Oxen, per pair, from \$150@200, \$250 to 300; Milch Cows and Calves from \$35, 50¢@65 to 75¢@100;



